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MS 76
BX 4
NBK 17

Methodist History

MS 76
BX 4
NBK 17

State Library Charleston

Guyandotte Preachers M. E. Church

Asa Shinn - 1804.

25 members in Guyandotte this year. William Burke P.E. The Ohio Conference of Western District seems to have started this year. Jacob Young was on trial 1802, 3, 4,

William Tallison, 1805

Guyandotte reported 63 members. Jacob Young was preacher at Muskingum and Kanawha.

1806

Abraham Amos. Guyandotte reported 150. members (white) John Sale P.E.

John Clingan, 1807

Guyandotte reported 121 white, 5 colored members. John Sale, P.E. John Clingan was on trial 1808.

Frederick Hood, 1808

~~Frederick Hood~~, Abraham Amos, elected & ordained an elder. Guyandotte reported 136 white & 3 colored members.

(John Holmes 1809

David Young and John Clingan were deacons this year. Emardott reported 164 whites & 3 colored members. John Sale P.E. Emardott this year was in the Miami District.

Joseph Bennett 1810

David Young elected and ordained an elder in Western Conference. Emardott was in Muskingum Dist. and reported 60 members (white) James Dinn P.E.

Jacob Turman 1811

Emardott reported 87 white and 6 colored members. Still in Muskingum District. Jacob Turman elected and ordained an elder this year.

Samuel West, 1812

Emardott has 163 white & 0 colored members. James Dinn P.E.

Samuel Brown 1813

Emardott reported 268 white & 25 colored members. David Young P.E.

3
Charleston.

Guyandotte Pastors (From (New) Printed
minutes 1848-1857

1804 - Asa Shinn

1805 - William Pallison

1806 - Abraham Amos

1807 - John Clingan

1808 - Frederick Hood

1809 - ~~Jacob Young~~ John Holmes

1810 - Joseph Bennett

1811 - Jacob Turman

1812 - Samuel West.

1813 - Samuel Brown

1814 - John Cord.

4

Methodist E. Church
Guyandotte Circuit

1816 - John Dew Pastor, Jacob Young P.E. 240 white & 12 colored members. John Dew elected & ordained an elder ~~this~~ year 1817

1817 - Members - white 294, colored 20. ~~Muskingum~~ ^{Kentucky?} Dist. Stephen Spurlock, Pastor. Stephen Spurlock was admitted to Ohio Conference on trial 1817. Henry B. Bascom was admitted in full connection & ordained a Deacon. John Dew ordained an elder. Ohio conference. Kentucky District was part of Ohio Conference. Samuel Parker P.E.

1819 - Burwell Spurlock admitted on trial in Ohio Conference. Thos. A. Morris ordained a deacon Ohio Con. David Young Superannuated or worn out Ohio Conference. Members 361. Burwell Spurlock, pastor, Ky. Dist. Alex. Cummins P.E.

Guyandotte pastors

- 1814 - John Cord.
- 1815 - Henry B. Pascom.
- 1816 - John Dew.
- 1817 -
- 1818 -
- 1819 - Burwell Spurlock.
- 1820 - Jacob Young. Ohio Conference
- 1821 - David Dyke Ky "
- 1822 - Francis Wilson " "
- 1823 - Burwell Spurlock & David Gray. Ky Conf.
- 1824 - Laban Hughes & Green Malone " "
- 1825 - William H. Collins, Ohio Conf.
- 1826 - John Stewart, Ky Conference
- 1827 - John W. Gilbert, Ohio "
- 1828 - " "
- 1829 - Isaac C. Hunter "
- 1830 - Philip Strawther "
- 1831 - " "
- 1832 - Ebenezer J. Webster "
- 1833 - " "
- 1834 - A. Miller "
- 1835 - L. P. Miller " & C. R. Baldwin.
- 1835 - 6 J. W. Finley & W. R. Davis.
- 1836 - 7 - Francis A. Immous & James Parcks, Ohio
- * 1837 - Richard Southard Doughty, Ohio.
- 1838 - David Kemper & Wm J. Metcalf. Ohio Conf.
- 1839 - Alfred Hance & Joseph Barringer.
- 1840 - " & James H. McCutcheon " "
- 1841 - Thos. Gorsuch & Richard A. Anters. " "
- 1842 -
- 1843 - Micah S. Perkins & James J. Doliver " "
- 1844
- 1845 - David Smith

Guyardotte pastors
1846

1847

* 1848 - Harrison Z. Adams.

1848 - W. J. Fee. Salary \$130 rec'd. members 326 & 4.
(H. Z. Adams, P.E.)

Mission 1849. - J. J. Holliver. members 200 - 2-73
(G. Martin, P.E.)

1850 - " H. Z. Adams P.E.

1851. - W. Wilson. H. Z. Adams P.E.
G. Martin P.E.

1852 - Wm " Salary \$270. Rec'd \$85 - 5th Col. \$300

1853 - R. Cartwright Salary 112 Rec'd \$9192
G. Martin P.E. Salary 445 Rec'd 382-25

1854 - James S. Blakeney (210-3-13-3 members)

1854 - Jeremiah Hare (He had been a teacher
under Gordon Battelle

1855 - Jeremiah Hare.

1855 - R. Northcraft. J. W. Reger P.E. Guyard District

~~1859~~

1856 - H. C. Sanford. J. W. Reger P.E.

1857 - " "

* See p. 248 new Printed Minutes W. Va. Conference
1848-57 on Mr. Adams.

Guyandotte pastors.

1856 - Guyandotte District This year had 1792 white members 460 probationers, 53 colored and 18 local preachers. Guyandotte had 2 Sunday Schools, 12 officers and teachers and 60 pupils, and 1 Bible class. J. W. Reger P. E. R. Northcraft Pastor at \$100 salary + \$19 traveling expenses.

~~1857~~

Appointments to Churches in this District this conference year.

Guyandotte H. C. Sanford.
Wayne, J. S. Hall & L. A. Horsey.
Sandy V. Sanford
Logan, Robt. Hager
Coal River, A. Dixon
Fayette & Raleigh John Garner
Chilton - A. R. Crislip
Hamline - To be supplied
Putnam R. Northcraft.
Monticello - A. W. Gregg.
Wyoming - Benj. Hager.

1857 - H. C. Sanford?

1858 - J. W. Reger (Hd. H. C. Sanford Ch.)

1859 - J. B. Feather, (Guy. & Callettsburg)
or J. N. O'Flynn. J. W. Reger P. E. Member 92 + 15 Prob.

1860 - Ulysses Pribble, J. H. Monroe P. E.
88 members. 69 probationers.

Mr. Matthews, Charles
Lou

Guyardotte pastors.

1861 - R. Brooks, (Guy & Cat) J. H. Monroe

P. E. Members 120 + 18 probation-
ers (W. P. bubble listed in back
1862 of book.)

1862 - These minutes quote Benj.
Hager et al on treatment
of M. E. Preachers during the War.
Jeremiah Hare, one of the
purest and humblest men
who ever stood up in a
pulpit, and who was taken
over the mountains and kept
in a common jail for over
four months before he man-
aged to escape". Appoints.

H. C. Sanford (Guy & Cat.)

p. 51 - Rev. Robert Brooks,
Guyardotte Circuit. "Found
his life so often threatened,
and not willing to be mas-
sacred in cold blood as
those slain at the village
which gives name to his work,
joined the army. Is not first
lieutenant of a regiment!"

1863

1864 - W. Ryan, H. Stevens, P. E.
Guy & Cat.

p. 16 - Bro. M. Ichinell To
publish book on incidents
of the war. If so, where is it?
members 70
R. L. Brooks Superannuated } 1865
L. A. Hollwer, Supernumerary }

Guyandotte pastors.

1865 - E. W. Ryan (Guy & Cal.) Salary \$200
n. 16 - W. Pribble cleared of + 20 Slave Exp.
some charge.

n. 17 - Memoir of J. S. Patterson
(If on Guy. Ch.) No.
65 members. 63 proslavery.

1866. S. L. Jones H. L. Rice P. E.

n. 70 - Case of H. C. Sanford.
made a record of a member
"said to be dreadfully back-
slidden". Charged with
slander & maladministra-
tion. member in 1865.

1823 William McComas admitted on trial
in Ky. Conference. Laban Hughes
admi. into full connection & ordained
deacon. Burwell Spurlock located.
David Gray died p. 422. Obituary
members Guyandotte 358-26

1824 - Wm. McKendree, Bishop.
Francis Wilson an Elder in Ky Conf.
Josiah Browder deacon. " "
Laban Hughes " " "
" " superannuated.

427-21 Josiah Browder
Transferred to Tennessee Conf.
Wm. McComas at Little Sandy.

1825 - Wm. McComas remains on trial
Ky. Conf.
John Stewart - Pastor Kan. West O. Conf.
Zachariah Cornell P.E.
Josiah Browder, deacon in Tenn
Conference.

1826. John W. Gilbert Kan. West O. Conf.
273 - Zachariah Cornell P.E.

1827 - John W. Gilbert " " "
(John Sale d. p. 572) Vol. minutes
(John Cord " p. 573.) " "

1828. Isaac C. Hunter Zachariah Cornell P.E.
389-9.

1829 Philip Strawther J. C. Hunter, P.E.
300-11

1830. Philip Strawther " "
300-10

1831 Ebenezer J. Webster " "

1832 " & L. Reed " (\$30 short)

1850 - William Wilson Lideon Martin P.E.
Jeremiah Hare elected & ordained
deacon.

Guy. 217-2 - 113^{prob.} 3 local n
Gordon Battelle, Charleston.

Logan - B. Hager

Pomf Pleasant - David Reed

Page 658 - David Young, Adam Miller
& J. B. Finley still super-
annuated.

1845- Harrison Z. Adams - One to be Sup.

Death of Henry S. Fernandez n. 652-3

Wayne C. H. Valentine Beemer
David Reed, P. E.

1846. Wm. J. Free David Reed, P. E.
Harrison Z. Adams adm. to full connection
& elected deacon.
Logan C. H. J. J. Holliver.
Note - A number of preachers reported
as withdrawn & joined M. E. South

1847

James Quim d. n. 291-2 Vol 4

1848- J. J. Holliver Harrison Z. Adams P. E.
Charleston Dist
David Young & James B. Finley, Superani
Adam Miller located.
Now, the Western Va. Conference
is formed. Charleston Dist.
Benj. I. Griffith of Cabell Co.
(Born here & went to Ohio, 1823
d. n. 405 Vol 4.)
David Reed was P. E. Parkersburg Dist
Wayne - Andrew Dickson.

1849 James J. Holliver H. Z. Adams P. E.
Guy. 200-2 - 19 probationers. 4 local n.
Benj. Hager, Logan.

Rev. Joseph S. Morris b. Western Va
March 20, 1806 d. Jan. 21, 1857
Buried near Rev. S. J. Plotner
& J. W. Richards on - Where?
Who was he? n. 554 Vol. 4.

(Over)

11
April 12, 1823, David Gray made his will. It was witnessed by William Morris, Benjamin Brown, and Ferguson Booth. He stated that he was "deeply afflicted in body and long confined to a bed of languishing, believing that my dissolution is near at hand do hereby make and seal this my last will and Testament in the following words and figureth
He appointed Stephen Spurlock his executor, and after his just debts were paid, he left "his books and clothing, razor and its equipages" to his executor, Stephen Spurlock.

Vol 2 p. 404 - Thos. Drummond.

2 p. 661 - J. W. Finley.

M.E. Min Vol 1 p. 222 - William Young.

Vol. 1 p. 409 - Jacob Young.

" 1 p. 295 - John Sale.

~~" 1 p. 469 - Frederick Hood.~~

" 1 p. 470 - Abraham Amos.

" 1 p. 473 - Jacob Turman.

~~" 2 p. 55~~

" 2 p. 102 - Samuel West.

" 2 p. 245 - John Dew.

" 2 p. 260 - David Young.

" 2 p. 291 - Samuel Brown. (Also copy
a note on p. 293)

" 2 p. 371 - Samuel Hemint.

" 2 p. 390 - Henry B. Bascom - Qmit.

" 2 p. 500 - Zachariah Connell.

Vol 3 p. 32 - David Gray - (Just one
small paragraph on
last sheet about him
written yesterday) Be
sure to put 'Kentucky
methodism p. 32 Vol 3.'

3 p. 66 - John Brown

" p. 68 - ~~John~~ ^{Samuel} Brown. (Put on
previous sheet)

" ^{See about this} p. 75-6 - Burwell Spurlock

" p. 77 - William Burke.

" p. 244 - Wm. ~~Howitt~~ McComas.

" p. 416 - Philip Strawther (Begin ^{at} *)

" p. 416 - ~~Burwell~~ Stephen Spurlock

" p. 469 - Asa Shinn.

14

Presiding Elders Guyandotte Circuit,

1803 William Burke Western Conf. O. Dist.

1804 " " " " " "

1805 " " (Western Conf. O. Dist)

1806 John Sale " " "

1807 " "

1808 James Quinn # Muske List

1809 " "

1810 " " " mixing dum list

1811 " "

1812 David Young Ohio Conf, ~~Miss~~ Muske List

David Y. 1813. ~~Jacob~~ " O. " Ohio "

1814 David Jacob " " " " "

1815 Jacob Young

1816 Samuel Parker

1817 Samuel ~~Herrick~~ Samuel Parker

1818 Alex Cummins.

1819 " "

1820 John Brown

1821 "

1822 "

1823 "

1824 "

1825 Zachariah Connell

1826 "

1827 "

1828 "

1829 J C. Hunter ~~2~~

1830 "

1831 "

1832 "

Over

Corrected

- 1812 - David Young P. E. Samuel Brown
O. Conf. Musk Dist.
- 1813 - ~~Jacob~~ David Young P. E. John Card Pastor
O. Conf Musk Dist
- 1814 - David Young P. E. Henry B. Bascom
O. Conf Musk Dist
- 1815 - Jacob " P. E. John Hero.
- ~~1816 - Jacob Young P. E.~~
- 1816 - Samuel Parker P. E. Stephen S.
O. Conf. Ky Dist.
- 1817 - Samuel Parker P. E. Samuel Dermant
O. Conf. Ky Dist.

1833 Robert O. Spencer
1834 "
1835 Jacob Delay
1836 William Young
1837 Elijah H. Field
1838 ~~Elijah~~ " "
1839 "
1840 J. C. Hunter
1841 - Samuel Hamblon
1842 "
1843 John Stewart
1844 "
1845 David Reed
1846 "
1847 "
1848 Harrison L. Adams
1849 "
1850 Gideon Martin.

- 1803 - Asa Shinn, Wm. Burke P.E. - 25
1804 - William Pattison " " - 65
1805 - Abraham Amos 150
1806 - John Clingan, John Sale " Ohio
1807 - Frederick Hood " " " 136-3
1808 - John Holmes James Dunn " 164-3 Musk
1809 - Joseph Bennett " 60
1810 - Jacob Turman " 89-6
1811 - Samuel West " " " Mustk
1812 - Samuel Brown ~~David~~ Jacob Young P.E. Mustk
1813 - John Cord David ~~Jacob~~ Young P.E. (Jacob)
1814 - Henry B. Bascom
1815 - John Dew (d. Oct. 10, 1826) Jacob Young P.E.
1816 - Stephen Spurlock (Samuel Parker P.E.)
1817 - Samuel Desmet " "
1818 - Burwell Spurlock
1819 - " "
1820 - David Dyke & Josiah Browder Ky Con. Kan
1821 - Francis Wilson & David Gray 486-32
" 1822 - Burwell Spurlock & David "
" 1823 - Laban Hughes, Green Malone
1824 - Wm H. Collins
1825 - John Stewart (Kan. Dist) Ohio. Conf.
1826 - John W. Gilbert " "
1827 - " " " " "
1828 - Isaac C. Hunter
1829 - Philip Strawther " J. C. Hunter, P.E.
1830 - " (located 1831) "
300-10 1831 - Ebenezer J. Webster " Ohio C. Kan
293-15 1832 - " & D. Reed " (Fall 1830 short)

Jacob

Ky C. Kan

(1)

1833 - A. Miller & B. L. Jefferson. Robt. O. Spencer P.E.
(H. Reed went to Charleston)
& Adam Miller.

~~1834~~
1834 - L. P. Miller & C. R. Baldwin J. B. Finley P.E.
R. O. Spencer, P.E.

1835 - J. W. Finley & W. R. Davis Jacob Delay P.E.

1836 - Francis A. Timmons & James Parcells
Charleston Dist. Ohio Conf. Wm. Young, P.E.

1837 - Richard Houghty Elijah H. Field, P.E.

1838 (Date of Ohio Conference)
David Kemper & William J. Melcalf, Guy.
Elijah H. Field, P.E. B'ville reported in
Charleston Dist 560-30 - Guy and Otter same 458-20.
Hence date uncertain 1837? or 1838.

1839 - Alfred Hance, Joseph Barringer. Elijah H. Field P.E.
James W. Finley d. p. 661. Vol 2.

Francis Wilson located. Richard Houghty Elder
Wm. Burke & Wm. Burke superannuated. Also Robt.
Jno. Brown Super
also Jacob Delay
& David Young.
W. Finley, Jacob Delay, & David Young.
Guy. 642-23. Alfred Hance adm. into
full connection 1839. Joseph Morris & W.
Hance, elders.

1840 - Alfred Hance & James H. McCutchen
Kan. Dist. - 842-56 (Guy.) J. C. Hunter, P.

O. Conf
Kan Dist.
Collections to make up deficiencies
divided among Wm. Burke \$40.34; R. W. Finley
\$20.20; Jacob Delay & Jacob Young \$40.34
Bishop Morris \$9.88.

Conference held Sept. 30, 1840.

1841 - Thomas Gorsuch, Richard A. Arters.

Rev. John Hew d. p. 140 Vol. 3.

Kan. Dist., Samuel Hamilton. P. E.

Ohio Conf.

James H. M' Culchen, Logan C. H.

I find no deaths - Are there?

1842 - Micah G. Persinger, Thomas Coleman

Rev. Robt. W. Finley d. p. 239

Guy. 972-98.

Guyardotte was the strongest
in numbers in Kan. Dist.

Charleston 486; Logan C. H. 675-16;

Ripley 576-5; Parkersburg 258-17

etc. Samuel Hamilton, P. E.

Wm. J. Hand.

James Quinn Located

1843. - Wm. J. Hand John Stewart, P. E.

Rev. Isaac C. Hunter d. p. 349 Vol. 3.
Thos. Gorsuch a deacon.

Superannuated - Wm. Burke,

James Quinn, John Collins.

Guyardotte led in numbers with
1208 & 102 colored

Charleston 596-155

1844 - Samuel Brown; Geo. West - John Stewart I P. E.
Kan. Dist. Ohio Conf.

Guy. 621-90; Wayne 715-14.

Twelve circuits in dist.

Large part of State from

Little Kan. south

(Have p. 648-9 photostated)

Also 646-7

Guyandotte Circuit

1845 - Harrison Z. Adams. One to be supplied.
David Reed P.E.

1846 - William J. Free - David Reed P.E.
no report as to numbers.
J. J. Holliver was at Logan.

1847 - H. Z. Adams David Reed, P.E.
Western Va. Conf. Kan. Dist.

1848 - James J. Holliver. Harrison Z. Adams P.E.
Guyandotte listed as a mission.
237-1 - 40-3 local p. 40 ms.
Western Va. Conf. Charleston Dist.

1849 - James J. Holliver H. Z. Adams, P.E.
200-2 - 73-32 p.
Western Va. Conf. Charleston Dist.
Fayette & Raleigh mission
D. A. Mc Ginnis & L. D. Hill.

1850 - William Wilson, Gideon Martin P.E.
Western Va. Conf.
H. Z. Adams P.E. Morgantown Dist.
Gordon Battelle, Charleston
Beng. Hager, Logan.

Vol. 1. William Burke Chapter 1 Vol. 3 n. 764
 William Burke - Chapter 6 - Ky Melh. Vol 1. n. 164
 " " " - n. 288-9-90-91-92
 John Sall " " - n. 295-300
 ✓ Jacob Young " 13 n. 401 & 409 Long
 Asa Shinn " 14 n. 432 & Jacob Young
 David Young " 14 n. 464
 Frederick Hood " 14 n. 469-70
 Joseph Bennett " 14 n. 465-469
 Abraham Amos " 14 n. 470
 Jacob Turman " 14 n. 473.

Vol. 2.

John Clingan " 1 n. 55
 Samuel West " 2 n. 102 Green Malone 102.
 John Dew " 4 n. 245
 John Cord " 4 n. 246
 David Young " 4 n. 260
 Samuel Brown " 5 n. 291
 Samuel Bennett? " 7 n. 371
 Henry B. Pascoe " 7 n. 390 +
 Zachariah Connell 9 n. 500 (d. 1863)

Vol. 3.

Zephaniah Meek
 David Gray 1 n. 32 Vol. 3.
 John Brown? 1 n. 66 " yes
 Samuel Brown 1 n. 68
 Burwell Spurlock 1 n. 75 Vol. 3.
 Wm. Burke 1 n. 77 "
 James Browder? 2 n. 101 "
 Laban Hughey 2 n. 102.
 Thos. A. Morris 2 n. 136
 Wm. McComas 5 n. 244
 Philip Strawther 8 n. 416
 Stephen Spurlock 8 n. 416

Do not copy

(Over)

Asa Shinn Vol. ~~1~~ 3 p. 469.

Deaths

21

Type David Gray p. 422 - 1823, With Min. Vol. 1

✓ ~~John Sall p. 572~~ " "

✓ ~~John Cord p. 573~~ " " ?

Type Thos. Drummond p. 404 Vol. 2

~~James W. Finley d. p. 661 Vol. 2.~~

Type Isaac C. Hunter p. 349 Vol. 3. (Type)

Type James Quinn p. 291-2 Vol. 4

Type Benj. J. Griffith p. 405 Vol. 4

Type Joseph S. Morris p. ⁵⁵³554 Vol 4 (e. W. Va)

Type Jacob Delay Vol. ¹4 p. 74.

Type James Quinn p. 291-2 Vol. 4.

✓ John Hew p. 149 Vol 3

✓ ~~Rev. Robt. W. Finley p. 239 Vol. 3?~~

✓ Samuel Parker Vol 1 p. 358.

Alex Cummings Vol 1 p. 474

~~Samuel Hunter? Vol 1 p. 507~~

~~John Collins Vol 1 p. 542.~~

Guyandotte

1833 - David Young superannuated.
Kan. Dist. Ohio Conf. 368-

E. J. Webster was \$206 short.

David Reed \$276 "

J. C. Hunter \$21 "

J. Dumm \$45 "

David Young \$200 "

Ester Sale \$148 "

To make up these shortages

Gallipolis collected \$1⁰⁰

Springfield \$9³⁵.00

Cincinnati

Guyandotte

~~Charleston~~ \$17.00

Kanawha 5⁰⁰

Enough collected to pay 40¢ to \$1⁰⁰

John Ulin d p. 276 Vol 2.

Marcus Lindsey d. " "

1834 - Leonidas L. Hamline adm. into full
connection & made a deacon.

Also David Reed, Benj. L. Jefferson

Guy. 659-49 Burlington - 865-13.

1835 - Thos. A. Morris, Bishop.

533-57. Kan. Dist. O. Conf.

Thos. Drummond d p. 404 Vol. 2.

1836 - Francis Wilson superannuated.

Also Wm. Burke.

Guy 520-50.

1837 - Guy. 495-41 - Kan. Dist. Ohio Conf.

Barboursville seems to have its
first appointments this year (1836?)

Preachers allowed 6 pounds & travel
ing expenses per quarter at first.

In 1778 (May 19) Conference it was
raised to 8 pounds Virginia currency.

All preachers to change after
6 mos (1780)

Friendly clergy from Church of
England permitted to use their houses.

By 1780, there were 42 preachers and
8504 members. grown from 10 preachers
and 1160 members in 1773.

1782 - To protect against impostors
one had to have a certificate
from the asst. preacher &
Every preacher (asst) must so
order his circuit, that either
himself or one of his helpers
may travel with Mr. Asbury
through his circuit

1784 - Preachers who do not manumit
Slaves where law permits - not
to be employed any more.

n. 25 - 1786 - Death of Jeremiah
Lambert. - 3rd man to die

n. 26 \$14 £ for funeral expenses
of Jeremiah Lambert.

n. 28 - "To leave nothing undone for
the spiritual benefit and
salvation of them" - colored people

n. 43 - Wm Burke on trial.

1786 Benj. Ogden - James Haw, Elder.
 1787 - John Smith assigned to Greenbrier
 Regular thereafter.

p. 94 - 1800 - John Sale - Salt River
 and Shelby (& Jonathan Kidwell)

p. 119 - Ohio List - 1804 Western Conference
 Wm Burke P. E.

Muskingum & Little Kan - Geo. Askin

Hockhockin - James Quinn, John Mack

Scioto - Wm. Tallison, Nathan Barnes

Miami - John Sale, Jos. Oglesby

Guyandott - Asa Shinn

~~Ohio~~ 25 Guyandott 25 members.

Methodism in Cabell County

In June, 1773, a few Methodist preachers met in Philadelphia to hold the first conference ever held in the United States. There were ten preachers in the group.

Thomas Rankin was stationed at New York for four months, after which he was to change. George Shadford in Philadelphia; John King and William Waters in New Jersey; Francis Asbury, Robert Strawbridge, Abraham Whitworth, and Joseph Yearbry in Baltimore; Richard Wright was assigned to Norfolk, Virginia, and Robert Williams to Petersburg, Virginia.

At this time, there were a total of 1160 Methodists in the United States of which one hundred were in Virginia. The minutes show that there was a steady growth not only in the number of preachers but also in membership. The minutes for 1776 show that there were 24 preachers and 4921 members. The report for 1780 shows 49 preachers and 8577 members.

The rules in those days were very strict, and in some cases, to say the least, very interesting.

In the minutes for 1777, the question was asked whether funeral sermons should be preached for any but for those who we have reason

Page 25 - Minutes 1773-

Death of Jeremia

Jacob Young admitted on trial 1803.

William Steel remains " " 1803.

Nathan Banks " " " "

Asa Shum, a deacon "

Wm Burke } Elders "

John Sale }

Abraham Amos on trial 1804

First mention of Guyandott
with 25 Whites 1804

1804 Guyandott - Asa Shum.

" Wm Burke, Presiding Elder
Ohio Dist.

1805 " 65 members (white)

" Wm. Pattison (Wm Burke P.E.)

1806 " 150 white, Abraham Amos.

1807 " .

n. 145 - Death of Bishop Whalecoat.

" John Sale P.E. Ohio Dist

" John Clingen

1808 " 136 white. 3 colored.

" Frederick Hood. John Sale P.E.

1809 " 164 white. 3 colored.

" Muskegon Dist.

John Holmes. James Linn P.E.

1810 " Muskegon Dist.

60 whites James Linn P.E.

Joseph Bennett

1811 " 87 wh. 6 colored.

" Jacob Turman James Linn P.E.

1812 " Samuel West " " P.E.

Muskegon Dist?

26
to think died in the fear and favor of
Gods. It was answered in the affirmative.
Preachers were to receive six pounds
per quarter and certain expenses. The
wives of preachers were to receive the
"same quarterage as their husbands,
if they stand in need".

In 1780, the Conference went on
record as ~~opposite~~ opposed to slavery
and requiring traveling preachers to
promise to set them free. They voted
that "this conference acknowledge
that slavery is contrary to the laws
of God, man, and nature, and hurtful
to society; contrary to the dictates of
conscience and pure religion, and
doing that which we would not
others should do to us and ours."

Question 11, Minutes of 1780,
recommends that preachers rise at
four o'clock in the morning. "Is
it not a shame for a preacher to
be in bed till six in the morning?"
Wherever the preachers lodged they
were to have prayer and exhortation.
Distilling of grain into liquor
was condemned. Mr. ^{John} Wesley's teach-
ings were followed in all cases.
"Superfluity of dress" was frowned upon.

Chapter 1.

Incidents of Early Life--Awakening and Conversion--Call to the Ministry--Enters Ohio Conference.

Thomas A Morris was born April 28, 1794, in Kanawha County, Virginia, five miles above Charleston on the West side of the Kanawha River. His parents, John and Margaret Morris, were both natives of Virginia--the former of Culpepper, and the latter of Augusta County. They belonged to the first band of heroic and enterprising pioneers who settled on the Great Kanawha River, about the year 1785, where, besides the ~~difficulties~~ ordinary diffidulties incident to new countries, they passed through all the perials and excitements of an Indian War, in the progress of which many of the whites were killed by the savages. Wayne's Treat, in 1795, at length gave peace to the settlers. The house in which the Morris family resided stood on a beautiful swell of ground, near a never-failing spring of pure water, commanding a fine view of picturesque scenery for many miles up and down the river. It was a pleasant rural home, embowered in orchard and forest trees, far removed from the noise and unheslthy excitement of city life. Thomas belonged to a family of eleven children. His parents lived to a good old age; and at length after a happy union of forty years, died nearly at the same time, in 1818, both posessed of a good hope of eternal life.

The early days of young Morris were happily passed amid the wild and romant-
tic scenery of his mountain home. Later in life he was fond of relating how, in his extreme youth, he delighted to chase the butterfly over the hills, construct tiny boats to float down the rivulets that flowed through green pastures, to hunt with his rude bow and arrow through the forests; and, in winter trap the red bird and the quail. His father, however, being an industrious farmer, soon found other and more important work for the son. With his little hoe he was taught to labor in the fields, and in harvest time he was employed as a bearer of sheaves. During the winter he assisted in the care of the stock, and seems to have been especially pleased with the duty of a shepherd.

When Thomas was ten years old, the family removed from this beautiful home

to a place about 40 miles west, in Cabell County, on the State Road leading to Kentucky. Here again, they endured the hardships, toils and privations inseparably connected with the settlement of a new country. Clearing away the forest, inclosing the ground and bringing it under cultivation from a state of nature, with the erection of the necessary buildings required, of xourse, a great deal of ~~inher~~ hard labor; and having but a small force for carrying it on, they had for years, to exert all their energies to improve and keep up the farm.

The means of education were very limited at that early day throughout the Western States and Territorties, and especially in the north-western part of Virginia, where the Morris family resided. Teachers were few in number, and for the most part ill qualified for their work; nor were the most competent of them in very good demand, for many of the early settlers of that wild region cared little for books, so they could but obtain plenty of fresh land, good range for their stock, and an abundance of game. Still, there were schools; not continuing, however, longer than "one quarter" of the year, and that always in the Winter, when boys could best be spared from the farm. By such limited means the children of that day on the frontiers, obtained what little knowledge of books they possessed; nor was it generally deemed important that the course of study be very extensive or thorough. To master Dilworth's Spelling Book, learn to read the New Testament, cypher to the "rule of three", and write a fair, round hand, was regarded as quite an accomplished education, and ample for all the purposes of practical life. This "curriculum" Thomas had ¹/₂ passed through creditably by the time he reached his eighteenth year. About that time he became a member of the first grammar-class ever organized in Cabell County. It was taught by Mr. William Payne, a native of Enfield, a thoroughly competent teacher, and an earnest Methodist. This worthy old gentleman, besides performing his professional duties, gave his pupils many sound moral lessons, and, though

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gathered to his fathers long years ago, his memory is cherished fondly by all his surviving students.

When young Morris was about seventeen years old, his eldest brother, Edmund, who held the Clerkship of Cabell County, made him his deputy; and he accordingly left the farm to enter upon the duties of his office. This position he held for nearly four years, except about six months spent in school.

The Clerk's office proved to be, in many respects, an advantageous position; here the young deputy acquired much useful information concerning business transactions, as well as an easy, rapid use of the pen. But the sudden transition from out door labor to the confinement of an office seriously impaired his health. His nervous system became deranged, rendering him feeble and timid. When he left the farm, but few of his years in all the neighborhood were more athletic or courageous. It had been his habit for years to traverse mountains and valleys at all hours of the darkest nights, unaccompanied save by his faithful hunting dogs, unawed by the prowling wolf or the dangers of the forest. But after his health declined, he was not only nervous and feeble, but fearful and depressed in mind, losing all relish for his former exciting and adventurous sports and pursuits. A few months after his eighteenth birthday, and while in this feeblestate of health, he was one of a company of drafted militia to perform a six month's tour in the North against the British and Indians. On the day appointed the company assembled at the Court House, formed into "messes", shouldered their knapsacks and started on the march to join a regiment forming at Point Pleasant, and intended to re-inforce the main army at near the Canada line. When they took leave of their friends who had assembled at the Court House in great numbers to witness their departure, many of these raw recruits as well as the lookers-on, were visibly and deeply affected. The father of Morris, though himself an old soldier, could not check his fast falling tears, as he looked upon the emancipated form and youthful face of the child. But the farewells were

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spoken, and the march commenced. On the morning of the second day's march, however, great was the surprise of young Morris at being over-taken by his brother William with a substitute, whom his father had hired to take his son's place. To turn back so early in the campaign was not agreeable to his feelings; but, under all the circumstances, seemed a duty, and he reluctantly consented to the arrangement.

While connected with Clerk's office, it was a part of his business to attend to all the lower and higher courts of the County--by which means he became well acquainted with the lawyers who practiced in these Courts. This circumstance, together with an ardent ambition to occupy a position of usefulness and respectability in society, inclined him to choose the law as a profession. Three formidable difficulties, however, were in the way of carrying out that purpose,--imperfect education, the limited means of improving it in any of the schools accessible, and an extraordinary diffidence. The first two obstacles, he thought, might be overcome by industry and a systematic employment of his spare hours; the last, his friends assured him, would soon pass away. In his later years he was often heard to say that the uncommon diffidence and timidity of his youth never wholly left him, and that, although a public speaker from his youth to an advanced age, he scarcely ever stood before an audience without embarrassment.

The parents of Morris were pious and devoted members of the Baptist Church, and had given much attention to the early religious training of their children. From the days of his childhood, Thomas had had occasional seasons of deep religious feeling and many serious thoughts of death and eternity. His own record shows that he was scarcely ever without a conviction of his lost and sinful condition, and that from very early childhood he took a deep interest in everything pertaining to the worship of God. But there were radical defects in his early religious training. His parents did not consider it their duty to encourage their children to make a public profession of faith in Christ. And, what was still worse, though

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though they were usually strict members of their church, for that country and in that day, they allowed their children to go abroad on the Sabbath, and to a great extent, select their own company and amusements, as did their bretheren and neighbors generally. Young people thus left to themselves, naturally grew up in the belief that, although they were bound to labor six days of the week, the Sabbath was their own day, a holiday, to be spent where, and how they pleased. Under these circumstances, young Morris stifled his convictions of sin, gradually lost his desire to become a Christian and learned many evil practices while yet a youth. Being naturally, of a sedate, thoughtful appearance, and always quite reserved in the presence of his seniors, he bore the reputation of being remarkably exemplary in his boyhood, while his own conscience assured him that he was far from the Kingdom, abiding under the wrath of God.

So matters stood with him when he left the home of his youth and passed from under the restraints of parental authority.

About this time, under the influence of older and more intelligent persons, his mind became poisobed with skeptical opinions, which he seems to have adopted rather as an apology for his impiety than as the result of careful investigation. His was a case of bewildered skepticism, and never of confirmed infidelity. He did not publicly avow his unbelief, nor seek in any way to harm the cause of Christianity, or doubt his happiness, however much he might be mistaken.

In this state of mind he continued till his eighteenth year, when the terrible concussions of the earth which occurred during the Winter of 1811-12 aroused his guilty conscience, and he became greatly troubled about the future. There was, shortly afterward, a revival of religion in the neighborhood among "the people called Methodists", of whom he knew but little except through the misrepresentations of those who were prejudiced against them. To these meetings he went occasionally; and the general impression made upon his mind by all he saw and heard was favorable. About that time--in the spring of 1812--he be-

gan to take the general subject of religion under more serious consideration, and to form resolutions to break off from his worst sins, particularly the use of improper words, but without any fixed purpose of becoming pious at that time. For one year he pondered this subject much, endeavoring earnestly reach a final conclusion on the main question; that is, whether it would be better for him, all things considered, to resolve on a religious life or not. On the one hand a Christian life appeared to be rational, wise, and safe and therefore, desirable; while on the other hand he hesitated to make the necessary sacrifices of worldly plans and prospects, and feared to forfeit the friendship of his gay and fashionable associates. But that which deterred him most of all was the fear of failure, and the consequent disgrace of apostasy. Moreover, his religious training made him slow to move under any power short of compulsion not then clearly comprehending the important distinction between coercive power and sufficient grace freely offered all men. Of this difficulty he was, however, measurably relieved, soon after, by a conversation with the Rev. Samuel West, a Methodist preacher who convinced him that his crude notions on that point were not sustained by the Word of God. The last thing he gave up was the purpose to be a lawyer, with the various plans which he deemed necessary for the accomplishment of that object.

Finally, after much reflection on the subject, it was made plain to his mind one day, when alone, that it would be infinitely better for him to be "little and unknown", or even despised and persecuted all his life and then die in peace and be saved in heaven, than to carry out all his ~~worldly~~ plans of worldly gain and lose his soul. Whereupon he resolved, in the name of Jesus to halt no longer between two opinions, but to consecrate his services fully to the living God. As soon as this great decision was reached he fell on his knees, and for the first time in his life, tried to pray. This was in February, 1813, and in the nineteenth year of his age. To kneel occasionally in public worship or at the family altar, as a matter of form or a mark of respect, had been his habit from childhood; but to kneel before God and ask for

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mercy, pardon and salvation was a new thing, entirely. As he did so now, his feelings were peculiar, and awful. His chief difficulty was the want of that pungent conviction which is so necessary in the process of conversion; nor could he exercise that simple trust in Christ as the only and sufficient Saviour. For about six months he sought religion in secret, carefully concealing his purpose and state of mind from all his friends. But this method proved very troublesome, as well as unprofitable. When present at religious services he found it difficult to hide his emotion; for tears, unbidded, would often flow freely, as he listened to the fervent appeal or earnest prayer of the minister. It was still more difficult to mingle with his worldly associates without betraying the secret burden of his heart.

A frank avowal of his feelings and purposes would, undoubtedly, have been the wisest, and safest course at this time; but, not having the moral courage to come out, openly on the Lord's ~~his~~ side, he was in constant temptation to stifle his convictions and disregard the admonitions of his conscience. And now the conscious failure to carry out the resolution he had taken, and the impression that his sins were fearfully augmenting from day to day, came well-nigh driving him to despair, and for a time, he meditated seriously on giving up the struggle.

In the Summer of this year he attended a camp-meeting in the neighborhood; and there, under a sermon preached by Rev. David Young on the "Parable of the Sower", his heart was more thoroughly broken up than it had ever been before. From that time, he sought with increased diligence and earnestness; secret prayer was his constant refuge; conviction increased, godly sorrow was deepened, and hope of final success began to revive. In a few weeks, however, he found himself threatened with the old difficulty, "the fear of man which bringeth" "a snare". After much reflection on his unhappy condition and the best means of obtaining relief, he began to consider, seriously, the question of separating from the world and choosing God's people to be his people, as the only probably method

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of obtaining what he so much desired--peace of mind and a sense of God's favor. but, here too, was a sore conflict to pass through. the influence of early religious training inclined him toward the Church of his ancestors, while the strong religious impressions received through the instrumentality of the Methodists seemed to suggest the propriety of uniting with them. The fact that the Methodists were then a feeble religious band and much persecuted even by other denominations may have somewhat increased the difficulty of settling this important question; but Mr. Morris determined to act deliberately, intelligently, and in the fear of God. He borrowed a Methodist Discipline, examined it thoroughly, and liked it well. He then began to compare it with the New Testament, reading them alternately. After considerable time thus spent, he said to himself: "The Methodists are the Lord's people, and His people shall be my People".

There remained, however, one more difficulty to be removed. In the early stages of his religious awakening he had concluded, in accordance with the views entertained by his parents on the subject, that it would be improper to unite with any Church until he had first obtained a clear evidence of the pardon of his sins. But the circumstances of his own case had nearly satisfied him then, and more fully convinced him afterward, that there is no period in ~~man's~~ ~~the~~ history of a man's life when he so much needs the help, encouragement, and protection of the Church, or receives greater benefit from it than while, as a humble penitent, he is seeking the salvation of his soul. When, at last, young Morris felt that he would joyfully accept mercy on any terms, all his scruples on the subject of entering the Church as a probationer were gone.

Rev. Samuel Brown, the preacher on the circuit (Guyandotte Circuit, Ohio Conference), had announced he would preach his "farewell sermon" at his last appointment in the Morris neighborhood some time in August, 1813; and Mr. Morris resolved that he would on that occasion offer himself to the society for admission on trial, as a seeker of religion. The place of meeting was three

miles distant from his home. At the appointed time he set off on foot and alone, choosing an unfrequented way through the forest in order to avoid company and interruption. Fearing that his heart would fail him when the time came for decisive action, he three times stopped on the way, fell on his knees and implored Divine assistance to do his duty. A large congregation had assembled; and Mr. Brown's text was, "Come, for all Things are now Ready". Mr. Morris felt that the subject of the discourse and the manner of treating it could not have been better adapted to his state of mind had the minister known all about his condition. At the close of the sermon, persons desiring to do so were invited to unite with the Church on trial. Unaccustomed to Methodist usages in such cases, and not knowing precisely how to act, Mr. Morris inquired of a class leader, Robert Casebault, as to the regular mode of proceeding. "Go forward", said the leader, "and give your hand to the preacher, and your heart to God;" and immediately, while the congregation was singing the verse:

"This is the way I long have sought,
"And mourned because it found it not;
"My grief a burden long has been,
"Because I was not saved from sin"-

he stepped forward alone, and was enrolled among the followers of the Lord Jesus Christ, to the great surprise and joy of the congregation, who gathered around the new recruit and warmly welcomed him to a place in the Church. He was deeply affected, melted into tears of contrition and penitence, and felt that the unhappy wanderer had at last found friends, a home, and a resting-place.

Though he had not at this time, an evidence of pardon, he had fully counted the cost, and resolved to perform every duty pertaining to the new life he had resolved by God's help, to lead. This purpose was soon severely tested; for on the evening of the day he united with the Church, he was called on to pray in a public meeting, which he did with much fear and trembling; nor did he ever, from that day refuse to pray when requested to do so, though his mind was often dark, and his heart heavy and appressed, as he sought the Lord with strong crying and tears.

In November following he obtained partial rest for his weary, sin-sick soul. But it was only a glimmering ray of heavenly light at first; afterward, it shone more and more, unto the perfect day.

It will be remembered that Mr. Morris's convictions were too slight, at first, to be satisfactory to him-self; but, towards the last of a nine month's struggle they became very deep and powerful. A sense of guilt as a sinner against God and the fear of the wrath to come, now caused him many sleepless nights, mostly spent in an agony of prayer--sometimes in his chamber, and sometimes on the cold ground in the dark and silent woods. This great mental distress, however, gradually subsided as he, by faith, slowly apprehended Christ and the glorious provision he had made for sinners. One day, while in the Clerk's Office, alone, after a considerable struggle of mind to believe and grasp the prize, and while singing the words:

"Oh, that day when freed from sinning,
 "I shall see Thy lovely face,
 "Richly clothed in blood washed linen,
 "How I'll sing Thy sovereign grace"-

his faith seemed to take hold on the bleeding Saviour; he felt a strange emotion of love in his heart, and a stream of joy seemed to be flowing in upon his thirsty soul. His first thought was, This is religion. But alarmed in a moment lest he might be deceiving himself, he drew back, his confidence failed, and all was darkness again. Two, or three days afterward, about the hour of midnight, this manifestation was repeated--only a little stronger and of longer continuance, but followed by doubts and darkness for two weeks. The dark seasons through which he now passed were attended with no special sense of guilt or fear of the future, but were like the night to a traveler who waits and longs for morning that he may proceed on his journey. A little instruction from a competent spiritual guide at that time, would no doubt, have lifted the cloud wholly from his mind and introduced him into the full light and liberty of the Gospel.

About this time, the class leader having moved away, and the little class

neighborhood being in a somewhat low condition, the new preacher, Rev. John Cord, appointed Morris to fill the vacancy; and handed him the class-book with the request that he would convene the members once a week and hold a class meeting. This appointment was received with much "fear and trembling". During the week he retired into the woods, kneeled by the side of a fallen tree, spread out the class book before him, read the first name and prayed for him, and so on through the entire list asking for grace and wisdom to say profitable words to them all on the ensuing Sabbath. The class was a small one, and the members scattered over a wide territory, did not usually meet all at one time; but on the following Sabbath there was a good attendance, and the Master was present with them to impart strength and comfort.

Besides his private religious duties, praying in his brother's family and leading the class, Mr. Morris was now much exercised on the subject of holding prayer meetings and offering the word of exhortation to his neighbors. Encouraged by the brethren to make the trial, he commenced on Christmas Day by adding a few remarks to a public discourse delivered by an exhorter in the morning, consenting at the same time, to address the congregation in the evening. In the evening the house was well filled, and he was favored with much liberty of utterance in delivering his message; at the close of which he received a great and signal blessing, such as he never had enjoyed before. For many days after, his soul was filled with holy joy; and often while walking alone, or sitting at his desk, musing on the goodness of God in delivering him out of all his troubles tears of gratitude would flow from his eyes, and he rejoiced greatly in the Rock of his salvation.

Having made a few efforts at exhortation, on verbal authority, he was, without any application on his part, presented with a written license to ~~preach~~ exhort, signed by the preacher in charge of the ~~senior~~ circuit, and dated February 1, 1814, which he accepted and used faithfully from that time forward.

In the meantime, an event transpired in his history which calls for more than a passing mention. In the Morris family, early marriages had been universal; and though Thomas once thought that his case would perhaps be an exception to the general rule, it turned out otherwise. That the married state, if entered into prudently was favorable to a life of piety he was thoroughly convinced; and his thoughts were a good deal turned to the subject, not so much with a view to any immediate steps in that direction, as to make suitable preparation for the great event when the more convenient season should arrive. In the little class of which he was a leader there was a gentle and lovely maiden whose Christian graces and personal charms so won his confidence and esteem that his mind became agitated with the question whether he should ever be able to find a more worthy and suitable help meet than in the person of Miss Abigail Scales. A little in advance of himself, both in years and in Christian experience, this young lady, he felt persuaded, would greatly contribute both to his usefulness and happiness in the path of duty towards which God's providence seemed to be leading him. As his interest ripened into a pure and ardent affection, he took counsel of his elder brethren; and with their approbation, after much prayer and reflection, he "ventured to name the subject to her", and she became his affianced bride. "On the evening of January 23, 1814" in the words of Mr. Morris's brief dairy, "the marriage ceremony was performed by Rev. Stephen Spurlock, in the presence of only a few serious friends, without levity or display of any sort".

The circumstances under which young Morris made his first effort at preaching from a text, were somewhat peculiar. When his parents, who lived twelve miles distant, heard that he had given some public exhortations, they sent a message for him to come and preach at their house. In the neighborhood where they resided, it was not customary to hold meetings for prayer and exhortation in the absence of a preacher; and, not being familiar with Methodist phraseology

they announced that Thomas would "preach"; whereas, it was his intention to hold a meeting for prayer and exhortation. At the appointed time the house was crowded with his old neighbors and youthful companions among whom he had spent the days of his boyhood. These old associates had come to hear a sermon, and would be greatly disappointed if the service should be a prayer-meeting; and, besides, on looking over his congregation, he perceived it was not made up of the right sort of material for a profitable prayer meeting. He remembered, furthermore, that the preacher on the circuit had voluntarily said to him: "If you feel like preaching at any time, it will be admissible to make the effort a few times by way of trial, without a regular license". So, he resolved to make his first effort on that occasion. He sung and prayed, and read his text from Hebrews ix, 27: "And as it is appointed unto men once to die, but after this the judgment", &c. Profound silence followed. There was probably more curiosity than prayer in the congregation. The preacher shook, as in a paroxysm of ague. Before a word was uttered, the family, many of the neighbors, and the preacher, himself were in tears, while the rest seemed filled with amazement. But when he did begin to talk it was like the letting out of water under the pressure of a strong head. For about twenty minutes, word crowded word, as he often said afterward, "Without emphasis, cadence, or period". Death and judgment were the topics, and however unsatisfactory the manner may have been to himself, there is reason to believe that solemn and lasting impressions were made on many minds.

His next effort was made at the same place three weeks subsequently in which he endeavored to guard against the hurried manner of the first attempt and got through with more ease and satisfaction to himself. Afterward he preached in several localities, as opportunity offered. Some time in March Rev. Burwell Spurlock preached where Mr. Morris's class usually met and requested Morris also to preach on the same day, which he did. After preaching, ~~Mr. Morris~~ Spurlock met the

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the class and requested them to give Morris a recommendation to the Quarterly Conference for license to preach which they promptly and cheerfully did. The Quarterly Meeting was held at a ~~place~~ preaching place near the junction of the Guyandott and Ohio Rivers. The examination was conducted by Rev. David Young, Presiding Elder of Muskingum District, Ohio Conference. The Quarterly Conference being satisfied as to his "gifts, graces and usefulness" granted the license; to be retained, however, until he should receive the sacrament of baptism. The time selected for ~~the~~ administration of this ordinance was immediately after the first sermon on the Sabbath of the Quarterly Meeting when kneeling at the water's edge, Mr. Morris was solemnly baptized by the Presiding Elder, who poured the water on his head. The influence of early education had somewhat embarrassed him in his first attempts to investigate the subject of water-baptism; but he had now become firmly convinced that EFFUSION was the scriptural mode, and the Baptism of the Holy Spirit which attended and followed the application of water to him in that form was a demonstration that he was in the path of duty. The day of his baptism, and especially after the solemn service was over he was in the habit of referring to as one of the happiest periods of his life.

Rev. David Young, under whose preaching the heart of Mr. Morris was first thoroughly broken up, who baptized and licensed him and who was chiefly instrumental in his becoming a Methodist itinerant, was among the most distinguished men of his day. He was born in Washington County, Virginia March 9, 1779. His parents were pious Presbyterians who early taught their boy the Lord's Prayer, the Creed and the Catechisms. At the age of seven he was taken by his parents to a prayer-meeting where during the first prayer he was so deeply convicted of sin that he wept bitterly. His father was a man of considerable wealth and culture and possessed a good library. This was David's delight; and so well did he avail himself of its advantages and other privileges of an educational kind that at the age of 21 he was at the head

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of a grammar school in Tennessee. Here, on the 19th of September, 1803, he was converted under the instrumentality of the Methodists. He immediately began to call sinners to repentance, was licensed to preach, and in the fall of 1805 was received into the Western Conference. In person Mr. Young was tall, straight, and well proportioned; in movement, easy, dignified and graceful. His head was large and covered with a luxuriant growth of golden hair which he wore flowing from his shoulders. His forehead was broad and high; his eye full, and deep blue; and when he was aroused, it flashed with the fires of genius. His manners were those of a finished gentleman of the old school--with probably a little too much sternness. He was a man of great mental vigor, an acute thinker, and a laborious student. As an orator, according to the general testimony of those who knew him in his palmyest days, he had few equals. In style he was clear, chaste and logical; occasionally his appeals were grand and over-whelming. He was 53 years a member of an Annual Conference and six times a member of the General Conference. He died November 15, 1858, aged seventy-nine years.

For this eminent minister Mr. Morris entertained the most profound respect and ardent affection through his life. His license to preach, signed by David Young and granted at the Quarterly Meeting referred to above, is dated April 2, 1814. From that date he had plenty of opportunities to preach. The County Court had, before he became a preacher, appointed him Commissioner for that year in Cabell County. This, in view of his feeble health, he regarded as a very desirable office. It required him to call on all citizens of the County who, though comparatively few in number, were scattered along the rivers and smaller streams over a wide expanse of territory. As he passed around among the people in the discharge of his official duties, taking a list of their taxable property received, and accepted, many invitations to preach. The business assigned to him was completed toward the end of

class, which he did

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Summer and it then became a grave and important question how he would shape his future course. After much deliberation and consultation with friends, he concluded to settle on a piece of unimproved land given him by his father, near the homestead. Accordingly he addressed himself to the no easy task of building a cabin, kitchen, crib, meat house, &c. This work, after four years of exemption from manual labor, taxed his physical strength to the utmost. But, perseverance was crowned with success. Early in the autumn of that year he and Abigail took possession of "Spice Flat Cottage", situated on a slight swell over-looking a beautiful piece of table-land, embowered amid forest trees and spice-wood shrubbery. The residence was an "unpretending" one; but it was the abode of love, happiness and piety. To this humble dwelling in the wilderness they invited the Ministers of Christ and opened their door for preaching. Rev. Henry B. Bascom, whose fame as an orator became afterward so great and wide-spread, was that year the preacher on Guyandott Circuit, and preached at the residence of Mr. Morris, where, also, he delivered weekly lectures to such of the neighbors as cared to avail themselves of the opportunity of hearing him. In the course of that year a small Methodist Society was formed in the neighborhood, though most of the people in that community who had any Church affinities, were Baptists.

In the meantime, Mr. Morris found that the work of "clearing a farm", without help or the means to procure it, was very likely to prove a very tedious undertaking; and finally, at the solicitation of many of his neighbors he agreed to take a school, thinking that he could apply the net proceeds toward the improvement of his farm. The school commenced for a period of six months; but at the end of four months the school house was destroyed by fire and the enterprise was abandoned. This to the teacher, was no cause of regret so far as it concerned him alone; for teaching a school, in that community at least, he had proved to be both an unproductive and irksome business. At the close of the first year in "Spice Flat Cottage", besides teaching four months, and occupying his leisure

hours with the ax, maul and grubbing hoe, he had preached and lectured about one hundred times, but had made no great progress in the cultivation of the soil. It was a difficult region, too, for successful operations as a local preacher. The population was sparse, the roads very bad, and the tax of time and money required to meet the calls of remote appointments was very heavy. In the Summer of 1815, at the request of his eldest brother, Edmund, Mr. Morris made a tour of exploration through the Southwestern part of Kentucky, for their mutual accomodation, as both had for some time entertained thoughts of moving farther West. Edmund settled in Kentucky the next year after this trip, but Thomas still lingered at Spice Flat, until a very severe attack of chills and fever that prostrated his wife upon a sick bed, made him willing to leave the scene of his early ~~life~~ married life. He finally determined to follow his brother to Kentucky, in the Spring of the ensuing year and sold out his farming implements and stock so as to be perfectly free to spend the Winter as might be thought most profitable for himself and the Church. About this time the Rev. John Dew, then on a circuit, solicited him to take employment as his colleague for three months; which proposition, having been submitted to Rev. David Young, Presiding Elder and approved by him, was accepted. He entered upon the work in November 1815.

There is abundant evidence that from the hour when Mr. Morris first felt it to be his duty to preach the Gospel, he was strongly impressed that he ought to give himself wholly to the work. From the very first, he was seriously exercised on the subject of entering the itinerancy; and with a view to such a probably contingency, he had studied as closely as his other employments permitted. When at his daily labor he kept his books with him; and if compelled to read a few moments, would read a paragraph, to be digested more fully while swinging his axe or mauls. His own consent to tear away from the world and enter the traveling ranks could easily have been obtained, and some of his Methodist friends recommended that course. But his

John W. Gilbert? Jan. 20, 1828, 7/28/28
 H. Z. Adams Jan. 11, 1849 Nov. 28, 48
 James Mitchell Jan 1, 1846. 4/18/48, 11/1/49
 Wm B. McComas Nov. 12, 1848
 Daniel Waddell (M.E. Ch) Sept. 16, 1851
 (So) Ransom Lancaster, May 4, 1852, Feb. 21, 1853.
 Richard Cartwright (M.E.) Dec. 12, 1852
 Edm. McEnnis Sept. 15, 1852
 W. B. McFarland (M.E. So) July 14, 1852
 Ransom Lancaster Aug 11, 1853. Sept. 10, 1853.
 Wm. McComas Nov. 1, 1853.
 Sanford ^{coll} (M.E. Ch) Feb. 19, 1854. 5/22/54. Nov. 24, 50.
 E. J. Webster Aug. 7, 1833, Oct. 1, 1833. 2/7/35
 Maurice A. Timmons? Dec. 29, 1836.
 James J. Holliver Feb. 13, 1851

Methodist Preachers

Cabell Co. m. Records.

The following Methodist preachers of
Guyandotte circuit performed marriages
at dates given. This was about their first m.

Stephen Spurlock May 9, 1813, Jan 18, 1813

William Mc Comas Jr. Jan 21, 1827, July 9, 1826,

Philip Strawther —, 1830.

Burwell Spurlock Jan 14, 1834, 3/20/28

Edmund ^{not preacher} Mc Gimis Oct. 30, 1834, Nov. 27, 1853. (M.E. Ch.)

Robt. O. Spencer Feb. 20, 1834.

David Kemper? April 12, 1838, Nov. 15, 1838, 2/15/38

Wm. J. Mitchell Feb. 27, 1839, 3/23/39

Alfred Hance Jan. 9, 1840, Feb. 6, 1840, 6/3/41

James Mitchell July 15, 41, Feb. 4, 41, June 18, 1844, Sept. 1, 1843, 2/4/41

Ransom Lancaster Feb. 18, 1847, Jan 2, 1847

" Jan 28, 1852, Dec 12, 1852

nearest and best earthly friends had a severe struggle ~~had~~ before she became perfectly reconciled to go out and face the difficulties, privations and sufferings inseparable from an itinerant's life in those early days. Her hesitancy was not owing to any want of zeal in the cause of religion, but grew mainly out of her delicate health; and partly perhaps, from the conviction that neither she nor her husband was adapted, physically, or otherwise, to many of the duties and peculiarities of the itinerancy. There was little or no provision then for the support of preacher's families on the circuits; their own means were exceedingly limited and with the prospect of an increasing family, the outlook from a worldly point of view, was rather dark and forbidding. The opposition, also, of some of her nearest relatives increased the embarrassment of the situation. Mrs. Morris did not positively refuse to go into the itinerant ranks; but her feelings were so agitated by the anticipation of it that her husband deemed it prudent to waive the subject and await the indications of Providence; nor had he long to wait. The Lord brought her by a way she did not know, and led her in a path she had not considered. During the illness already referred to she became deeply exercised on the subject of her husband's traveling and preaching when no one else, apparently, was thinking of it. Her own account of the manner in which her mind was exercised, is somewhat remarkable. "The Lord said to me", she related, "by his silent but intelligent Spirit, 'Let him go' but my heart said 'No'. In a moment I was seized with an agony of bodily pain and mental anguish. For two or three hours I felt as if rolling on a bed of thorns, while the blackness of darkness and despair, comparable only to the torments of hell, seized upon my mind. The words were again applied with increased force, 'Let him go', when I responded instantly, 'With all my heart'; and in a moment all distress of body and mind were gone, and I felt exquisitely happy." A wonderful change in her countenance was observed by her husband, to whom, as soon as she was sufficiently composed, she made the above statement, adding, "Now, if you feel it your duty to

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travel and preach, you have my full consent; and if you ever locate, no one shall ever say that it was at my request".

This was in the Fall of 1815, and she kept her promise faithfully to the end of her life. It was only a few weeks subsequently to the ^{remarkable} incident just related that the proposition was made for Mr. Morris to become a colleague of Rev. Mr. Dew. Under all these circumstances he felt he could not safely refuse. His itinerancy was an experiment; he felt doubtful of success, and engaged in the work for one quarter only, with a view to satisfy his own mind whether it would be safe and proper for him fully to enter the itinerant ranks.

Those who knew him best will most readily believe his statement, recorded in his diary, that he was far from being sanguine of success. Many things caused him to fear a failure; and, among others, an enfeebled constitution, difficulty of supporting his family, want of suitable qualifications, and, last but not least, a temptation to doubt his Divine call to the ministry. Hitherto he had simply done as his brethren directed in all cases where help was needed and where he saw any prospect of doing good. Thus, he had been made a leader, an exhorter, and a licentiate, without any solicitation on his own part, and had labored whenever and wherever those having rule over him advised. In accordance with this rule, when his services were called for on the Circuit, he determined to make trial for one quarter, at least.

The Winter of 1815-16 was severe. The cold was often intense, changes in the weather sudden, and traveling, bad. Under these circumstances, in a sparsely settled neighborhood the congregations were necessarily small, and the young itinerant would often, no doubt, be sorely tempted. The time, however, passed swiftly; for he was deeply interested in his work and felt a growing desire to make a thorough trial of his fitness for it. The time for the quarterly meeting having arrived, Mr. Morris was appointed by his colleague, Dew, on the subject of a recommendation to the Annual Conference. "Do you feel, brother Morris", said Mr. Dew, "like selling yourself to the Church?" The characteristic reply

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was "Yes, cheap." After the usual examination, the quarterly conference granted the recommendation; but, as the Ohio Conference would not meet for six months the Presiding Elder ~~appointed him~~ employed him as Assistant on Marietta Circuit with Rev. Marcus Lindsey as his colleague. On the way to meet these engagements Mrs. Morris accompanied him some distance, to visit a friend. The weather had suddenly become extremely cold, and the small streams were beginning to freeze over. Crossing these, as they were obliged to do many times, was both difficult and dangerous, for the ice was not quite strong enough to bear the weight of a horse. In one of these crossings, his own horse became frightened, and unmanagable, and after plunging through the ice, struck a bluff bank where in the attempt to rise, he fell back, and Mr. Morris and his little daughter, whom he was carrying in his arms were thrown into the stream, and the horse escaped. They got to the bank at last with difficulty, but not until his clothes were frozen stiff. Mrs. Morris took off her riding habit and wrapped it around the child to keep it from perishing with cold, while her husband waded into the creek again to recover his saddle bags. Then considerable time was spent in recovering the horse; and when that was accomplished they were obliged to travel two miles before reaching shelter or fire. This unpleasant episode cost both the father and child a severe illness; but with such experiences the early preachers of Methodism, especially in the West, became familiar. The work to be done required heroic spirits; and in the good Providence of God, the right man was generally found in the right place. Having partially recovered from his attack of illness, Mr. Morris set off early in March, 1816 according to instructions to meet Rev. D. Young at the quarterly meeting in Athens, Ohio, which at that time was an appointment belonging to Marietta Circuit. Just before reaching Athens while riding down a muddy hill his horse stumbled and fell, and he was precipitated over the horse's head into the mire. Almost literally covered from head to foot with mud, to say nothing of a severely bruised ankle he was obliged to ride into the town; and to add to his mortification just as he passed the Church the congregation was dismissed, and he was obliged to make his first appearance before his parishoners in that unhappy plight.

After passing around the circuit and securing a boarding place for his little family, he returned to Virginia for them. They bade "Goodbye" to Spice Flat Cottage and the friends of their youth to go among strangers and be homeless wanderers to the end of their days. At times, he doubted his call to the ministry and engaged in the work on this circuit with the determination to test his health, qualifications and call until the next Conference, and then finally settle the question of continuing in the work. He was very successful and had good revival seasons and was much encouraged. Then in September 1816 he was admitted to the Ohio Conference on trial for two years; then his doubts were removed.

David Gray,-- a native of New-Jersey, born in 1791. He became in early life a professor of Christianity and a member of the Methodist Episcopal Church. Some time after this he emigrated to the western country and united himself to the Methodist society in Maysville. His life and conversation rendered him an acceptable member, and he was esteemed as a pattern of piety. Here he received license to exhort, and employed himself usefully until 1819, when he entered the ministry as a local preacher. In 1820 he commenced travelling, and in the autumn of the same year he was received as a travelling preacher and appointed to Franklin circuit. In 1821 he was appointed to Guyandotte, and in 1822 admitted to deacon's orders and reappointed to Guyandotte circuit, where he ended his days. His labours were acceptable and useful. He earnestly sought the glory of God and the salvation of souls. He sustained losses, bore crosses, and endured hardships with great firmness and resignation. He studied much to know how he might be useful to the people, and to know nothing among them but Christ and him crucified. He was fervent, energetic, and animating; and his piety and zeal often silenced his opposers, and commended him to their consciences in the sight of God. He was sometimes in perils, both on the land and in the water, and his exposures and labours served to hasten his dissolution. His disease was of inflammatory kind, against which he bore up for a while, unwilling to give up his labours. But such was the nature of this illness, that in December, 1822, he was confined to his bed, where he lingered out his life in great bodily affliction. During his confinement he experienced the most severe pain, which attended him and increased upon him for several months. This he endured with

CONTINUED-- David Gray

great patience, and found the grace of God in all things sufficient. His mind was filled with peace, and he often experienced such a flow of divine grace, that he praised God aloud. He closed his sufferings and life together on the 21st of May, 1823, and has gone to his reward.

By F. B. Lambert

April 12, 1823, David Gray made his will. It was witnessed by William Morris, Benjamin Drown, and Ferguson Booth. He stated that he was "deeply afflicted in body and long confined to a bed of languishing. "Believing that my dissolution is near at hand do hereby make and seal this my last will and testament in the following words and figure." He appointed Stephen Spurlock his executor, and after his just debts were paid, he left his "books and clothing, razor and its equipages" to his executor, Stephen Spurlock.

Thomas Drummond was born in Manchester, England, January 27, 1806. In 1811 he came to America with his father's family, who settled in the west. In the twelfth year of his age he professed to find the pardoning mercy of God. This blessing he soon lost, through the neglect of duty and the influence of irreligious company. In 1827 he was again justified. In 1829 he was licensed as a local preacher. In 1830 he was admitted on trial in the Pittsburgh Conference, where he laboured for four years with acceptance and usefulness. In 1834 he was transferred as a volunteer to the Missouri Conference, and appointed to St. Louis station, where he ended his useful labours. On Sabbath, the 14th of June, 1835, at eleven o'clock, he preached with more than ordinary fervour, though somewhat indisposed. He intended to preach again in the evening, but was prevented by a violent attack of cholera. All efforts to arrest the disease were in vain, and on Monday the 15th, he closed his mortal career in triumph. His last words were, "All is well. Tell my brethren of the Pittsburgh Conference, I die at my post." As a preacher, Brother D. was above mediocrity. His literary attainments were very respectable.

Rev. Isaac C. Hunter, the subject of this memoir, was a native of Pennsylvania, born in Bellefonte, Centre county, August 30, 1798. In early life the duties and importance of religion were inculcated on his mind by pious parents, and he was brought to seek salvation by faith in his nineteenth year, which he soon found to his inexpressible joy. Not long after he felt his mind impressed that a dispensation of the gospel was committed to him; and after a severe conflict of mind he consented to devote himself to his holy and high calling, and was admitted on trial at the annual conference held in Cincinnati, August 7, 1819, and appointed to Beaver circuit. After two years' probation he was approved of by the conference, admitted into full connection, and ordained deacon; and at the end of four years he was ordained elder; both of which offices he filled with dignity and usefulness. He received twenty-three appointments to different stations, and for years was a successful presiding elder, and had the confidence and esteem of the ministry and membership with whom he laboured, and to which he belonged. Brother Hunter was blessed with a strong and vigorous mind, which he did not fail to cultivate. His studies were principally confined to the Bible, and such books as tend to the love and knowledge of God, and therefore his preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and power, that the faith of his hearers should not stand in the wisdom of men, but in the power of God. He was possessed with great firmness of purpose and courage; and his integrity was unyielding. He was openly honest and manly. He disdained hypocrisy and intrigue, and was a firm and constant friend. His zeal for the cause of God burned like an even flame, and was exhibited in his untiring and indefatigable labours as a minister of Christ Jesus. He endeared

himself to all committed to his care, by his faithfulness as a pastor, and thousands will bless God in eternity for the benefits received through his instrumentality. God honoured him in life with success in his labours, and with triumph in his death: but he is no more--for the Lord hath taken him, and hath left the church shrouded in mourning, and his widow and orphan children bathed in tears. In May he was seized with a violent cold, which produced an inflammation on his lungs, and on the 27th of June terminated in death. During his illness he was patient and happy. Although his afflictions were great, yet grace sustained him; and when the closing scene was nigh, and the lamp of life was flickering in its socket, and his weeping friends stood and gazed on the dissolution of the earthly house, he beheld a house not made with hands, eternal in the heavens. His face was illuminated with a heavenly smile, and his eyes, even in death, sparkled with joy; and with the triumphant shout of victory he bid adieu to all below, and now, with all the sanctified, enjoys an endless rest.

James Quinn was born in Washington co., Penn., in 1775. His father, John Quinn, emigrated from Ireland about 1769, and in a few years was married to Sarah Henthorn, whose parents were also from Ireland. They were careful to instruct their children in the principles of morality and religion. When seven or eight years old, his father procured for James a New Testament, printed in England. Such an article was at that time difficult to obtain, and commanded a high price. James valued it as a great treasure, and read it through so often that he committed much of it to memory.

About 1784 the family removed to Fayette co., where they had the privilege of attending the Methodist ministry. In 1786, having become members of the church, they had their children (four sons and one daughter) dedicated to God in baptism. The officiating minister, the venerable Enoch Matson, closed the baptismal service with extempore prayer, in which he earnestly pleaded with God not only for the salvation of all the children, but that some of the sons might be called to preach the gospel, and be eminently useful in the world. This prayer was most certainly answered .

James had very limited opportunities of education; yet his love of books, and thirst for information, laid the foundation for the great amount of knowledge which he obtained through his strength of intellect and application to study. At the age of seventeen he experienced the washing of regeneration and the renewing of the Holy Ghost, and united with the M. E. Church. After some time he became impressed that it was his duty to preach the gospel. He, however, hesitated long, and seemed indisposed to enter on so holy and important a work, until the authorities of the church literally thrust him out into the work of the ministry.

CONTINUED-- James Quinn

In 1799 he was admitted into the itinerancy. After laboring five years in the Baltimore Conference, he prudently married; and was transferred to the Western Conference in 1804. This was then properly called a new country, and he and his family were subjected to many privations; and as there was no provision made to furnish married preachers with house rent, fuel, or table expenses, at that time, he determined to locate, and go to work on a farm for the support of his rising family. In this relation his convictions of duty, and ordination vow, harassed him day and night; and after two restless years he resolved to enter the itinerant field again, and trust in God for the support of his family. In 1808 the conference gladly readmitted him, and he was appointed presiding elder of the Muskingum district, where he served four years, and then four years on Scioto district. He presided on districts twelve years; was stationed in cities, six; on circuits, twenty-two; was agent for the Preachers' Relief Society, one; supernumerary, one; and superannuated, four. He was also a member of eight sessions of the General Conference. In every field of labor he served the people with great acceptance and usefulness. Many survive him who were brought to a knowledge of salvation through his instrumentality, and many more were called to heaven before him. Brother Quinn's piety was deep and uniform; his faith was strong and unwavering; his zeal, not like a transient blaze, was as a steady and continued flame. His talents as a preacher were universally admired. He was an able minister of the New Testament, and a theologian of a high order. Like Apollos, he "was mighty in the Scriptures."

Brother Quinn once had a strong constitution and sound health; but he suffered several very severe attacks of sickness, labored hard, and wore out sooner than some of his cotemporaries.

He always had a peculiar interest and pleasure in attending the annual sessions of his conference. His anxiety to be at our last session was great; and the Lord granted him the desire of his heart. After his return from conference, he went out but little; his health gradually declined, and he became aware that his end was nigh. On the 22nd of November he was attacked with hemorrhage of the lungs; and he calmly informed his family that he must soon leave them. He felt no dread of death, but patiently waited its approach for ten days. It was often with difficulty he could articulate, but he furnished the fullest assurance that all was well.

He often repeated the language of the Psalmist: "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." To a friend he said, "I have preached Christ for more than forty years;" and after a pause, with all the energy he could sue, he added, "and I have nothing to take back." His last words in relation to his state and prospects were, "All is peace." He died December 1, 1847.

Benjamin T. Griffith was born in Cabell county, Va., Oct. 25, 1804.

In the fall of 1823 he emigrated to Ohio, and settled with his parents in Green co. He united with the Church in 1830, and some five years subsequently received license to preach. Soon after this he came to Indiana, and was admitted on trial as a traveling preacher, by the Indiana Conference. Here he continued to labor effectually and faithfully, with the exception of one year, in which occurred on the 30th of August, 1849. His last illness was severe and somewhat protracted, but it was borne with the meekness and pious resignation of the true Christian. Though he desired to live and labor longer in his Master's cause, yet willing to leave the event to Him. When his end drew nigh, he made arrangements for the disposition of his temporal affairs, and for his interment, with all the composure of one about to start on a desirable journey. This done, he closed his eyes in peace, in that sleep which will know no waking until the voice of the archangel and the trump of God shall be heard.

Br. Griffith was a preacher of respectable talents, and was deeply devoted to his work; his last year of labor was one of peculiar trial; but God was with him in all times of trouble, and he was emphatically brought off more than conqueror. "He rests from his labors, and his works do follow him."

Rev. Joseph S. Morris, the subject of this memoir, was born in Western Virginia, March 20, 1806. The history of his early life, and the period of his conversion are unknown to us. At the conference held March, 1836, he was admitted on trial into the travelling connexion. The great success which crowned his labours during the two years of his probation, secured his admission into full connexion, and his election to deacon's orders in 1838. In 1840 he was ordained elder. Though possessed of moderate preaching abilities, "he was a man full of faith and the Holy Ghost." He accomplished more by his pastoral visitations, and by his personal entreaties with sinners to seek religion, than by his pulpit efforts. He continued to labour with great zeal and success, until compelled by enfeebled health to take a supernumerary relation. In 1848 and 1849 he was appointed to the Baltimore city mission, and performed the arduous duties of this field of labour with fidelity and success, visiting the poor and afflicted in their abodes of poverty and wretchedness, and as an angel of mercy ministering to their temporal and spiritual necessities. He hathered into the mission schools the poor children, and applied to the benevolent for the means to clothe them. His severe labours and exposure brought on the disease of which he died. During the past year he retired from the city to Hereford, Baltimore county, and fondly hoped that his health would be recovered, so as to enable him to perform additional labour, and to raise and educate his children. But God ordered otherwise. During the fall he was greatly prostrated by his disease, and was at length entirely confined to his room and bed. He enjoyed an unshaken confidence in his Saviour, and was filled with the peace of God, having no doubt or fear as to the final issue. During the last three days of his life, his mind was unusually clear and strong, his eyes brightened, a

CONTINUED-- Rev. Joseph S. Morris

heavenly smile sat upon his countenance, and he several times repeated his favourite expression, "I am anxiously waiting to cross over Jordan, to join the general assembly and Church of the first-born." In this happy frame of mind this faithful servant of God bid adieu to his sufferings, on the 21st of January, 1851, at half-past two o'clock, P.M. Many said on that occasion, "Let me die as Joseph Morris died." He and his deceased wife repose in the same grave, near the remains of the Revs. J. Plotner and J. W. Richardson.

Jacob Delay was born in Pennsylvania, December 17, 1781; and died at his residence, in Jackson co., O., October 18, 1845. When young, his father took him to Kentucky; but when the settlements began to form in the territory north-west of the river Ohio, he moved to Sippos, in the bounds of Pickaway co., when it was yet a wilderness. Here he was spending a hunter's life, forgetful of God and his own best interest; but the good Being, who is mindful of all his creatures, sent his ministers into that wilderness to call sinners to Christ. In 1804 they got up a little campmeeting. Young Delay attended the meeting, gave heed to the word preached, and in the light of it saw himself a helpless, undone sinner.

While the Rev. James Quinn was engaged in preaching Jesus, from Romans 1, 15, "As much as in me is, I am ready to preach the gospel to you," the Giver of the gospel was in the word preached with power to save, and brother Delay was enabled by that living faith that is of the operation of the Holy Ghost to apply to his own heart the benefits of the atonement. Now he became a member of the M. E. Church, and a bright and burning light in the world. In a short time the church gave him license as a local preacher. In this relation he labored with zeal and great success for many years. When he had placed his family in a condition to be supplied, he gave himself up wholly to the work of the ministry. In 1824 he was admitted on trial in the conference, and appointed to Salt Creek circuit; in 1825, to Deer Creek circuit; 1826, Pickaway circuit; 1827, Letart Falls; 1828, Gallipolis; 1829, Salt Creek; 1830, Zanesville circuit; 1831, Chillicothe circuit; 1832, Bainbridge; 1833, Pickaway; 1834, was made supernumerary; 1835, was made effective, and appointed to Kanawha district; 1836, Gallipolis circuit; 1837, French Grant circuit; 1838, Logan circuit; 1839, he was superannuated; in 1840 he was appointed to Gallipolis circuit;

CONTINUED-- Jacob Delay

1841, Chester circuit; 1842, Jackson circuit; 1843, Athens circuit; 1844, he was made supernumerary; and in 1845, appointed to Logan circuit. In the latter part of his life by affliction he failed to fill a few of those appointments, but while blessed with health he never disappointed the just expectations of his circuit or congregations; for he was a back-woodsman, and seldom met with obstacles so great with which he could not successfully grapple, and find present means to overcome them. He lived long, prayed much for grace to keep him in life and support him in death, and in this he was not disappointed, for God helped him to live a holy life, and to die a happy death.

When his last sickness fell upon him, he was on his circuit at work. Meeting his colleague, he said, "I am convinced my work is done as an itinerant preacher, yet my heart is as much in the work as it ever was, and there are no men under heaven that I love as I love the preachers of the Ohio Conference; and whether I live long, or die soon, I expect to meet them in heaven."

He returned home, and suffered much for ten days; but he let patience have its perfect work, and often said, "O how precious is the Saviour! There is not a cloud between him and me." In death he left his testimony: "The religion which I have preached to others more than forty years supports me in this trying hour." Thus died our old companion in tribulation, with whom we have often wept and rejoiced. His hopes and fears were like those of our own; but he rests from his labors, and we hope to meet him in our Father's house.

Jacob Delay was an every-day Christian, a safe friend, but an uncompromising enemy to sin. He loved the institutions and doctrines of the church, and in him they had a strong advocate. He read understandingly all our standard works, and many other books; but the Bible was the man of his counsel by day and by night. In this way he became a sound Bible preacher, who spake to men to edification, to exhortation, and to comfort; and in the great day many souls will be as stars in his crown of refoicing.

Preachers on Guyandotte Circuit

1803	Asa Shimm
1804	William Pattison
1805	Abraham Amos
1806	John Clingan
1807	Frederick Hood
1808	John Holmes
1809	Joseph Bennett
1810	Jacob Turman
1811	Samuel West
1812	Samuel Brown
1813	John Cord
1814	Henry B. Bascom
1855	John Dew
1816	Stephen Spurlock
1817	Samuel Demint
1818	Burwell Spurlock
1819	" "
1820	David Dyke & Joseph Browder
1821	Francis Wilson & David Gray
1822	Burwell Spurlock & David Gray
1823	Laban Hughey & Green Malone
1824	Wm. H. Collins
1825	John Stewart
1826	John W. Gilbert
1827	John W. Gilbert
1828	Isaac C. Hunter
1829	Philip Strawther

CONTINUED

Preachers on Guyandotte circuit

1830	Philip Strawther
1831	Ebenezer T. Webster
1832	Ebenezer T. Webster & D. Reed
1833	A. Miller & Benj. Jefferson
1834	L. P. Miller & C. R. Baldwin
1835	J. W. Finley
1836	Francis A. Timmons & James Parcels
1837	Richard Doughty
1838	David Kemper & William T. Melcalf
1839	Alfred Hance & Joseph Barringer
1840	Alfred Hance & James H. McCutchen
1841	Thomas Gorsucle & Richard Arters
1842	Micah G. Persinger & Thomas Coleman
1843	Wm. T. Hand
1844	Samuel Brown & Geo. West
1845	Harrison Z. Adams
1846	William J. Fee
1847	H. Z. Adams
1848	James J. Dolliver
1849	James J. Dolliver
1850	William Wilson

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PRESIDING ELDERS Guyandotte Circuit

1803-William Burke

1804- " "

1805

1806- John Sale

1807- " "

1808- James Quim

1809- " "

1810 " "

1811 " "

1812- David Young

1813- " "

1814 " "

1815- Jacob Young

1816- Samuel Parker

1817 " "

1818- Alex Cummins

1819- " "

1820- John Brown

1821 " "

1822 " "

1823 " "

1824 " "

1825- Zachariah Connell

1826 " "

1827 " "

1828 " "

CONTINUED--

CONTINUED---

PRESIDING ELDERS Guyandotte Circuit

1829- I. C. Hunter
1830- " "
1831 " "
1832 " "
1833- Robert O. Spencer
1834 " "
1835- Jacob Delay
1836- William Young
1837- Elijah H. Field
1838 " "
1839 " "
1840- I. C. Hunter
1841- Samuel Hamilton
1842 " "
1843- John Stewart
1844 " "
1845- David Reed
1846 " "
1847 " "
1848- Harrison Z. Adams
1849 " "
1850- Gideon Martin

The Rev. John Dew, the subject of the following memoir, was born on the 19th day of July, 1789, in the state of Virginia. In early life he embraced religion, and attached himself to the Methodist Episcopal Church; of which church he remained a consistent member through life. Feeling it to be his duty to preach to unsearchable riches of Christ, he was received on trial in the Ohio conference, and, as appears from the Minutes, was stationed as follows:-1813, Salt River circuit; 1814, Jefferson circuit; 1815, Madison; 1816, Guyandotte circuit. He then located; and in 1824 was readmitted into the travelling connection, in the Missouri conference, and appointed as follows:-1824, Illinois circuit; 1825, the same; 1826, Missouri district; 1827, St. Louis station; 1828, conference missionary; 1829, Galena mission; 1830, Lebanon circuit; 1831, Shoal Creek circuit; 1832, Lebanon circuit; 1833, Kaskaskia circuit; 1834, the same; 1835, he located; 1836, he remained local; 1837, readmitted, and appointed president of M'Kendree Colledge; 1838, Lebanon district; 1839, the same; 1840, the same. As a minister brother Dew was able and useful; as a circuit preacher, stationed minister, and presiding elder, his services will be long remembered by those who enjoyed the benefits of his ministry; as a man he was honest; as a citizen he was public spirited; in the domestic circle he was kind and affectionate; as a Christian his walk and conversation recommended the religion of the meek and lowly Redeemer.

After an illness of about two weeks, brother Dew, on the 5th of September, 1840, relying confidently upon the goodness and mercy of God for his salvation, departed this life. An amiable wife and seven children, the Illinois conference, and an extensive circle of friends lament his death; yet they "sorrow not as those who have no hope." The resurrection cheers them in the hour of gloom. "Blessed are the dead who die in the Lord."

Samuel Parker, - a native of the state of New-Jersey, and born about the year 1774. His parents were pious and respectable. He was put to a trade young, and became a proficient in his business. At the age of fourteen he was awakened under the preaching of the gospel; and soon after, forsaking the scenes of gay and fashionable dissipation, in which, owing to the suavity of his manners, the gentleness of his disposition, and his uncommonly fine voice in singing, he was a great favorite, he attached himself to the Methodist society, then very generally held in contempt by the world. He became eminent for his devotion to God, and to the cause of piety. He continued to occupy a private station in the church for twelve years; not, however, without being often warned that a dispensation of the gospel was committed to him, and that he must expect the divine displeasure if he persisted in burying the talent intrusted to him for improvement. But such was his unaffected modesty, that it was long ere he could be prevailed upon to take upon himself the character of an ambassador for Christ.

At length, in the year 1800, he received license as a local preacher in the Methodist Episcopal Church: and continued to sustain that relation with usefulness till the Conference of 1805, when, giving himself up to the work of the ministry, he became a travelling preacher. He was that year appointed to the Hinkstone circuit; 1806, Miami circuit. At the Conference for 1809 he graduated to elder's orders, having stood his probation and used the office of a deacon well, and was, the same year, appointed to preside in the Indiana district, at that time one of the most difficult and important stations in the Conference. Here he continued four years; and so mightily grew the word of God and prevailed, that it was found necessary to divide the district, and call more labourers to cultivate the extensive field that had been opened under his superintendence.

Thus abundantly did he justify the confidence reposed in him by the superintendents. In 1813 he rode the Deer Creek circuit, and was blessed in his labours and honoured by those to whom he ministered; 1814, he was appointed presiding elder in the Miami district; 1815, presiding elder in the Kentucky district, where he continued four years, blessing and being blessed in all his intercourse with mankind. During his presidency on this district he was married to Oletha Tilton, who enjoyed his society long enough to be sensible that there is no affliction incident to suffering humanity so exquisite as the loss of a companion who united all the endearing qualities which nature and grace can combine in the character of a husband.

A situation of the greatest importance in the Mississippi Conference required to be provided for. The superintendent felt the utmost solicitude on the subject. He saw in brother Parker whatever he wished in the person to be selected; but there were great difficulties to be surmounted, and great privations to be endured. His health was very delicate; his wife must be torn from her friends and a comfortable home to wander among strangers; the distance was great, and the country very unfavourable to health. Yet, when the bishop intimated the demands which the church had to make upon his labours and sufferings, he was ready, in the true spirit of St. Paul, to say, "I count not my life dear unto me, that I may finish my course with joy, and the ministry which I have received--I will go." He accordingly went. But, alas! the sanguine hopes of the bishop, and of those in Mississippi who know him, were rendered abortive by the state of his health. Nearly the only advantage resulting from his emigration to that country was the lesson his example afforded, on the spirit and peace in which a Christian can suffer and die. He was in very ill health when he arrived at his place of destination, and continued gradually to decline till some time in November, when his disease assumed so malignant a character as to excite fearful apprehensions in his friends

CONTINUED-- Samuel Parker

that they were soon to be deprived of him. At the time when the Conference met he was considered slightly mended, and hopes were entertained by some that he would soon recover; but others better acquainted with the disease and the influence of that climate, considered his case to be hopeless. Soon after the rising of the Conference his disorder returned with more violence than ever. In all these changes this servant of the Lord was able to say, without a repining sigh, "Father, not mine, but Thy will be done!" Thus he lived, and thus he suffered many tedious months of severe affliction in a land of strangers; and thus, on the 20th of December, 1819, he breathed out his happy spirit into the hands of that Saviour and Friend whom he had so long and so faithfully served.

He left a wife and a son in the care of Him who has said, "Leave thy fatherless children, and let thy widow trust in Me;" and God was faithful to the trust reposed in him by his servant. The son, an infant, he speedily snatched away from a world in which the tears of the orphan are too often disregarded; and to the widow he raised up many friends, who were ready and willing at all times to administer to her relief and comfort.

His funeral sermon was preached on the Sunday after his death, at Washington, Mississippi, to a large and melting congregation, on Rev. xiv, 13, by William Winans, a young man whom he had contributed to bring into the ministry, and to foster, in the infancy of his labours, with the tenderness of a parent.

Of his character, nothing so proper, perhaps, in a very unusual degree, the description of charity so inimitably drawn out in the thirteenth chapter of 1 Corinthians. The loss sustained by his family is unspeakable great; that of the church much greater.

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CONTINUED-- Samuel Parker

We can be no otherwise satisfied under this dispensation of Providence than by reflecting that it is of Him bereaved his church of this highly valuable minister has the means in his hands of abundantly supplying his lack of service.

May he send down a double portion of the Spirit which rested on this our Elijah upon many that he shall call to cultivate the vineyard, from which he has taken his servant to his eternal rest.

Alexander Cummins. He was born in Albemarle county, Virginia, September 3, 1787. After various struggles with the carnal mind, in the twentieth year of his age he embraced religion, and united himself to the Methodist Episcopal Church. In the year 1809 he was admitted to the travelling ministry in the Western Conference. After labouring faithfully in this arduous work for five years, his health became so impaired that he was then returned as a supernumerary. The next year, however, he resumed his labours, and continued them until the year 1823, when he became superannuated. From this time his health gradually declined, until he peacefully sunk into the arms of death, September 27th, 1823, in the thirty-seventh year of his age.

His mind was strong, and much improved. He exerted all his strength, physical and moral, in his Master's work; was eminently useful in life, and died lamented by a numerous circle of acquaintances, who valued him highly for his works' sake.

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JACOB YOUNG - Vol. 1 Page 409

"The Rev. Jacob Young, D.D., was born in Alleghany county, Pennsylvania, on the 19th day of March, 1776. His father was of the Church of England, and his mother of the Presbyterian Church, though both were strangers to the converting power of God until brought in after days to the feet of the Saviour through the labors of their own son. It has been often said, that the circumstances under which a man is born and reared have much to do in the formation of his future character, and that one coming into life amid great and stirring scenes, the offspring of parents deeply interested in the great questions of human life and human liberty, would more probably be marked in his mental character with the influences of those struggles, and stamped through life with the spirit of the age. The subject of our memoir was ushered into life amid the struggles of a nation for the boon of freedom, and the parents who rejoiced in the birth of a son were permitted in four months more to rejoice in the birth of a nation by the Declaration of Independence. The first years of the life of our brother were passed amid the wildest scenes of frontier peril, and the objects of early familiarity were sites of renowned conflict and the port-holes of his father's cabin. The high hopes of his parents, based upon his physical and mental activity, and his uncommon natural courage, were suddenly overcast by malignant disease, followed by confirmed asthma, which lasted until his fifteenth year; but his active mind struggled through the disabilities of bodily affliction, and, under the care of an affectionate mother, he grappled in childhood with many of those great thoughts which afterward swelled his mature and manly heart. The simple grandeur of the New Testament made its impress upon his heart, and love kindled for the Saviour as he read the history and design of his sufferings.

CONTINUED-- Jacob Young

He looked by faith, and heard the Saviour say: 'Be of good comfort, thy sins are all forgiven.' For a while he was joyful and happy, but improper association stole the treasure from his heart. His health having recovered, and his father removing to the State of Kentucky, he for a while divided his time between the hard labor to which duty and honor bound him for the maintenance of his family, and the wild sports of thoughtless frontier men. While thus engaged, he became alarmed at the extent of his own wickedness, and resolved to seek again the path of life. After a severe struggle with the old doctrines of the Westminster Confession of Faith, he turned to the word of God alone. Under bitter anguish of spirit, and against the wishes of his friends, he attended the preaching of the word by the Methodist ministry, and was guided through his dark and painful struggle into the peace of God which passeth all understanding. His conversion was as strongly marked as his agony had been deep and unutterable. He united soon with the Methodist Episcopal Church, but felt all the power of the tempter, and learned painful and bitter lessons, which were of service to thousands in after days. Holy men in the Church began to point to his future path, and the prayer of faith offered by many claimed gospel qualification from the Holy Spirit for the future minister of Christ. He felt within him an irrespressible thirst for knowledge, and seized with avidity the means of improvement. The fire of the Lord was shut up within his soul, and, under an impression which he dared not farther resist, at the close of a day of fasting and prayer, and without formal authority from the Church, he preached his first sermon, saw a congregation bathed in tears, and felt in his own spirit the anointing from the Holy One. In September, 1801, he was licensed as a local preacher, and on the 17th of February, 1802, under the direction of that great master-spirit, William McKendree, he was thrust out into the active work of the

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CONTINUED-- Jacob Young

ministry, to fill the place of Gabriel Woodfield, on a large frontier circuit. As an ably written life of this distinguished man of God, with the facts furnished by himself, and revised by Dr. E. Thomson and D. W. Clark, is already before the Christian public, embracing fifty-five years' connection with the itinerant ministry, and affording a rich feast to his personal friends, and the friends of true piety and self-developed greatness, we forbear to refer to the especial fields of his labor, or dwell upon the success which attended the work of this faithful man. It seems to us almost a useless attempt, even to bear a truthful and sincere testimony to his rare abilities, ripe Christianity, and unwearied labors, for the name of Jacob Young, bringing with it an association of excellences, is burned in imperishable characters, and over so wide a territory, that the kindling of our feeble lamp would be obscured by the already over-burning light in the mind and memory of his numerous friends. Permit us to say, that as helper on the circuit, in charge of the work, presiding over important Districts, in the great councils of the Church, he was ever marked as one chosen of God, and the heart of the Church ever thrilled with gratitude at the thought that God had favored her with his labor and his counsel. We would speak more particularly of that portion of his life from the close of his biography to his happy departure from time. He had fully taught his junior brethren the great lesson, how to battle with all the difficulties which can surround the days of manhood, and which call forth the strength of maturity. It was his to teach us another lesson: how to be truly great, and exhibit the ripe fruits of Christian experience, and fresh treasures of active old age, amid the shades which often surround the decline of life, and the felt decay of once vigorous and giant power. He was then great in the beautiful symmetry of his Christian character, his sweet submission to the will of God, his deep interest in all

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the improvements of the Church, and the more than martial fire he infused into the hearts of his junior brethren. His voice fell on the ear of the junior as that of an oracle, and the full expression of his countenance kindled battle within the depth of their soul. He had long enjoyed the blessing of perfect love, and in his last days that light was clear, and that power was full. One year ago, during the sitting of our Conference in the city of Columbus, he made his last public address in the college campus, at the Ohio Wesleyan University. His survey of early struggle and early privation was full of interest; his rehearsal of desires long pent up within the laboring mind, finding vent, and realizing full satisfaction in the noble provision which there met the eye for the cultivation of the youthful mind of the Church and of the community, was a rich feast to the vast concourse which hung upon his lips. In the love-feast on the next morning, he delivered his last testimony, like Moses about to be gathered to his fathers, while his countenance beamed with the reflection of heaven. In the home-like sick-room, in the house of our Brother Towler, in the city of Columbus, he still spoke such lessons as only fall from the lips of the great and the good; and when removed to the house of his oldest son, surrounded by the loved members of his own family, and a few friends whom strong attraction had drawn to the place, being ready for his departure, on the 16th of September, 1859, he breathed his blessings upon those around him, audibly pronounced the words, 'Sweet heaven! sweet heaven!' and then passed upward at the call of his Master. On the following Sabbath, the Rev. Joseph Casper preached an appropriate funeral discourse in Town-street Chapel, in the city of Columbus, which fell like a message from eternity upon the hearts of a vast and weeping audience. Devout men bore his remains to his burial, and his body sleeps in the calm quiet of Greenlawn Cemetery. The sigh of the Church responds that a 'prince and a great man has fallen in Israel.'

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JOHN SALE - Vol 1 Page 295

John Sale, who also accompanied Mr. Burke to Kentucky this year, was born in the State of Virginia, on the 24th of April, 1769. When about twenty years of age, he was awakened and converted to God.

In 1796, he was licensed to preach, and entered the itinerant field.

From the Conference of 1796, he was appointed to the Swanino Circuit, lying in the sparsely populated settlements of Virginia. His second circuit was the Bertie, and the following year he traveled on the Mattamuskeep Circuit--both in North Carolina; and in 1799, he is placed in charge of the Holston and Russell Circuit, in Virginia.

In the spring of 1800, he enters upon his work in Kentucky, in charge of the Salt River and Shelby Circuit, to which he was appointed at the Conference held in October.

At the Conference of 1801, he was placed on the Danville Circuit, where he remained until the Conference of 1802.

At the close of his labors on the Danville Circuit, he was sent to the North-western Territory, and stationed on the Scioto Circuit, and the following year on the Miami.

In 1804, he was returned to Kentucky, and appointed to the Lexington Circuit. From 1805 to 1808--three years--we find him on the Ohio District, and in charge of the Miami District in 1808 and in 1809.

The following four years, he presides over the Kentucky District, having associated with him such men as Charles Holiday, Henry McDaniel, John Johnson, Marcus Lindsey, Thomas D. Porter, Jonathan Stamper, William McMahon, and Benjamin Lakin--whose names are a tower of strength, and around whose labors gather so many pleasant memories, as will more fully appear in our next volume.

CONTINUED-- John Sale

At the Conference of 1814, we find him again on the Miami District, on which he remains two years. Unable to perform the labors of a District, at the Conference of 1816 he was appointed to the Union Circuit, and the following year to the Mad River--both in Ohio.

In 1818, he again has charge of the Miami District. Worn down by the excessive labors he had performed, through twenty years of incessant toil, on fields remarkable for the vastness of the territory over which they spread, in 1820 he was compelled to ask for a superannuated relation to the Conference. In this relation he served the Church, as his health would permit, until 1824, when he was again placed on the effective roll, and appointed to the Wilmington Circuit.

In 1825, he traveled the Union, and in 1826, the Piqua Circuit, where he closed his useful and laborious life.

The Hon. John McLean, of Ohio, says, in reference to him:

"He was a man of fine presence, of erect and manly form, and of great personal dignity. He was naturally of a social turn, and had excellent powers of conversation, though nothing ever fell from his lips that even approached to levity. He always conversed on subjects of interest and utility, and very frequently on matters connected with his ministerial labors. I was always struck with the excellent judgment and accurate discrimination which he evinced in his social intercourse.

"His mind could not be said to be brilliant, and yet he sometimes produced a very powerful effect by his preaching. His distinct enunciation, earnest manners, and appropriate and well-digested thoughts, always secured to him the attention of his audience; but I have sometimes heard him when, rising with the dignity and in the fullness of his subject, he seemed to me one of the noblest personifications of the eloquence of the pulpit. His words were never hurried--

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CONTINUED -- John Sale

they were always uttered calmly and deliberately. Without the least tendency to extravagance or undue excitement, there was still a luster in his eye, and a general lighting up of his features, that revealed the workings of the spirit within. In some of his more felicitous efforts, I think I have heard him with as much interest as I have heard any other man; and I never heard him without being deeply impressed with the conviction that, among all the men known to me at that early period, I should have selected him as the man to fill up, under all circumstances, the measure of his duty.

"Mr. Sale's life was an eminently useful one, and he adorned every relation that he sustained, and every sphere that he occupied. Whether as preacher or pastor, as minister in charge or Presiding Elder, he was always intent upon the faithful discharge of his duty, and always approved himself to those among whom he ministered as 'a workman that needeth not to be ashamed.' His character was so pure that every one felt that it was formed by a close conformity to the Divine Model. His mission on earth was emphatically a mission of benevolence to the world which his Master came to save; and when that mission was accomplished, he finished his course with joy."

Methodism in Kentucky

ABRAHAM ANOS - Vol. 1 Page 470

Abraham Anos, who entered the Conference in 1803, was appointed that year to Natchez, with Moses Floyd, Hezekiah Harriman, and Tobias Gibson. In 1804, he was sent to the Miami and Mad River Circuit, and in 1805, to the Guyandotte, in Ohio. He appears for the first time, in 1806, in Kentucky, and is placed on the Licking Circuit, and the following year on the Livingston. His next appointment is to the Missouri Circuit, and in 1809, he is appointed to the Illinois. At the Conference of 1810, he located.

Jacob Turman spent the first two years of his itinerant ministry in Kentucky, on the Limestone and Hartford Circuits. In 1809, he was appointed to the Roaring River, in 1810, to the Guyandotte, and in 1811, to the St. Vincennes Circuit. In 1812, he was returned to Kentucky, and placed in charge of the Christian Circuit, then in the Wabash District, in the Tennessee Conference. At the Conference of 1813, he located.

Methodism in Kentucky

SAUEL WEST - Vol. 2 Page 102

The ministry of Samuel West was confined almost entirely to the State of Ohio. His appointment for this year was to the Shelby Circuit, the only field occupied by him in Kentucky. He located in 1824, and still lives not far from Cincinnati, at the advanced age of eighty years, in the enjoyment of good health. In the early days of his ministry he was an acceptable and useful preacher, and in the zenith of his strength was a minister of superior talents.

JOHN DEW - Vol. 2 Page 245

John Dew was born in the State of Virginia, on the 19th of July, 1789. He embraced religion and joined the Church in early life. In the twenty-third year of his age he entered the Conference. He spent the first three years in Kentucky in traveling the Salt River, Jefferson, and Madison Circuits, when he was removed to the Guyandotte Circuit, in Virginia, and the subsequent year to the Holston Circuit. He located in 1817, but in 1823, he was readmitted in the Missouri Conference, in which he continued to travel until 1827, when he was transferred to the Illinois Conference, in which he continued until 1834, when he located. He remained in the local ranks until the Conference of 1836, when he was again readmitted, and appointed President of McKendree College. At the ensuing Conference, we find him on the Carlisle District, and the following two years on the Lebanon District, which was the last appointment he filled.

On the 4th of September, 1840, ten days before the Illinois Conference (of which he was a member) assembled, he closed his pilgrimage. His illness was brief, but his death was peaceful. As a minister, he "Was able and useful; as a man, he was honest; as a citizen, he was public-spirited; in the domestic circle, he was kind and affectionate; as a Christian, his walk and conversation recommended the religion of the meek and lowly Redeemer."

The names of John Collins, Daniel Fraley, John Cord, and William McMahon, though they had previously become eminent preachers, appear for the first time this year in Kentucky.

John Collins was appointed this year to the Limestone Circuit, the only charge he ever filled in Kentucky. He was born in Gloucester country, New Jersey, on the 1st of November, 1769. "In 1794, he was awakened by a severe affliction, which brought him apparently to the verge of the grave," and was

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Note: General Minutes, Vol. 3 Page 149

Included by me [signature]

DAVID YOUNG - Vol. 2 Page 260

We referred to David Young in our former volume. For more than fifty years his name was familiar to the Church, as a faithful and useful minister of Jesus Christ. He entered the ranks as an itinerant in Kentucky, where he spent the first two years, after which, with the exception of one year on the Nashville Circuit, his ministerial labors, protracted through so many years, were bestowed on the people of Ohio. Such a man as David Young belongs not to any one Conference, but to the entire Church.

"He was among the distinguished men who were commissioned by God to the great work of planting Methodism in the South-west. He early took and nobly sustained a conspicuous position. He came down to us from another generation, outlived most of his fellows, and leaving behind him no journal of his life, little can now be gathered of his early history. According to the Rev. James B. Finley, he was born in Bedford county, Virginia, March 7, 1779; but, according to Bishop Morris, in Washington county, Virginia, March 9, 1779.

"Mr. Young's parents were pious Presbyterians, who early taught their boy the Lord's Prayer, the Creed, and the Longer and Shorter Catechisms. In a letter to Mr. Finley he says: 'Among the earliest recollections of my life, the thoughts of invisible beings and agencies were the most common and important. The beings called God and Devil, the places called Heaven and Hell, the things called Death, Judgment, and Eternity, were the subjects of my childish meditations thousands of times before I was five years old.' At the age of seven, he was taken by his parents to a prayermeeting, where, during the first prayer, he was so deeply convicted to sin that he wept bitterly. Mr. Young's father was a wealthy farmer, and possessed, for the times, a large and valuable library.

This was David's delight, and so entirely engrossed him, that his father, coming suddenly upon him as he sat reading in the field, said, sharply; 'David, you plow too little and read too much.' So well had he cultivated his mind, that, at the age of twenty-one, we find him at the head of a Grammar-school in Tennessee. Attending a quarterly meeting, his convictions became so pungent that he cried aloud for mercy. For twenty-seven days he continued to agonize in prayer, but found no relief. In this state of mind, verging on despair, he attended a protracted meeting, and, on the 19th of September, 1803, he was enabled by faith to cast himself wholly on the merits of Jesus, and realize redemption through his most precious blood. of the genuineness of his conversion he retained a blessed assurance down to his last hour. With his conversion came the settled conviction that he was called of God to the work of the Christian ministry. Nor did he hesitate; for soon we find him, in company with James Ruckle, appointing meetings for prayer and exhortation. God owned their labors, and one hundred and fifty that year were converted. Nor did these convictions stop with himself, for in the midst of his labors he received the following document:

"To David Young:--You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-laborer.

LEWIS GARRETT.

"Sept. 7, 1805."

"This, be it remembered, was his admission into full membership into the Church, his license of exhort, his license to preach, and his only recommendation to the traveling connection. In the fall of this year, he was received into the Western Conference, and appointed to Salt River Circuit, but was soon changed by the Elder, and put in charge on Wayne. In 1806, he traveled Livingston Circuit. At the close of this year, he was elected and ordained deacon.

In 1807, he was appointed to Nashville, Tenn.; in 1808, to White Oak, Ohio. At the close of this year, he was ordained elder by Bishop McKendree. In 1809, he was appointed to Merrimack Circuit; in 1810, 1811, to Marietta; in 1812, he was appointed Presiding Elder of Muskingum District, where he remained three years; in 1815, 1816, to Ohio District. During the year 1816, he united in marriage with Mrs. Sarah McIntyre, in whom, to use his own language to the writer, on the day of her burial, 'he found an adviser, a comforter, a helper in the work of God and in the way to heaven.' From 1817 to 1821, he sustained a superannuated relation; in 1822, that of a supernumerary; in 1823, 1824, he was Conference Missionary; in 1825, he was appointed to Zanesville Station; in 1826, to Lancaster District, where he remained four years. From 1830 till 1833, he was superannuated. In 1834, he traveled Cambridge Circuit. In 1835, he was appointed to Zanesville District, where he remained four years. In 1839, he was superannuated, and sustained this relation till the close of his life.

"In person, Mr. Young was tall, straight, and well proportioned; in movement, easy, dignified, and graceful. His head was large, and covered with a luxuriant suit of golden hair, which he uniformly wore flowing from his shoulders. His forehead was broad and high; his eye full, and deep blue, which, when he was excited, flashed and sparkled with the fires of genius. To all of which may be added, he had a stern and manly countenance. His manners were those of a finished Southern gentleman of the old school. Mr. Young was a man of great mental vigor. He had a mind large enough to grasp what was great and strong in his themes; acute and logical enough to trace and comprehend their most minute bearings, and classical enough to discover and present all that was beautiful in them. Hence, as a critic and reviewer, he had few equals. He was a constant reader, possessed a tenacious memory, had fine conversational powers--hence, up to

the last, on all topics, whether political, scientific, or ecclesiastical, he conversed freely, and was ever interesting and instructive. Mr. Young was always himself: he had a mental and moral identity, and could no more be another in character, opinion, or action, than in form and feature. Hence, by some, he was regarded as eccentric, which, when put into plain English, means Mr. Young had the courage, upon all subjects and at all times, to think, speak, and act for himself. He copied no man in tone, gesture, or action. He followed in the wake of no man's opinions blindly. When he settled an opinion, it was intelligently done, and seldom needed to be done over again. By many Mr. Young has been regarded as a stern and severe man. Doubtless, among his prominent characteristics were decision and firmness; and few who knew him best, and loved him most, can doubt that if he had cultivated more fully, and exercised more broadly, his social powers, he would have been far more useful as a minister of Christ. As an orator, according to the united testimony of those who knew him in his palmiest days, he had few equals. In style, he was clear, logical, and chaste--when roused, grand and overwhelming. He was always equal to the occasion. His voice was musical, his enunciation distinct, and, as a reader of the Holy Scriptures and Communion-service, I have never met in our own, or a sister Church, his equal. He was fifty-three years a member of an Annual, and six times a member of the General Conference. His love for the Church of his choice has never been questioned. In youth he thoroughly studied and heartily embraced the peculiar doctrines and usages of Methodism. His attachment to them grew with his growth, and strengthened with his strength, and only reached its maturity in his green old age. Even amid the severe and protracted sufferings which were the portion of his last years, his eye was upon her movements, and his ear ever open to catch the notes of her triumphs. Around those of 1858 did the old man's soul and prayers linger with grateful emotions. Upon one occasion, he said to the writer: 'Sir, the standard of experimental religion will never be as low

again in this world as it was in 1857.' His love for the Church moved his pen while writing his last will, in which he bequeathed her most of his fortune. His last words to the writer were: 'I am calmly, though through great physical suffering, nearing my better home.' He died Nov. 15, 1858, aged seventy-nine years."

GENERAL MINUTES, Vol. VII., pp. 189, 190.

OF

METHODISM IN KENTUCKY

SAMUEL BROWN- Vol. 2 Page 291

Samuel Brown was born in Tennessee, November 1, 1780. His wife, whom he married on the 13th of May, 1806, was the daughter of an excellent and pious local preacher, by the name of Watt, who resided in the Southern portion of Kentucky. We are not advised as to the time Dr. Brown made a profession of religion; it is, however, probable that, through the influence of his wife-- who was a lady of deep piety--he sought religion, and became a member of the Methodist Church.

He was admitted on trial in the Tennessee Conference in 1812, and traveled the Red River, Green River, and Barren Circuits. He located in 1815.

Although Dr. Brown continued in the itinerant field for so short a time, there were but few men who accomplished more for the Church in that period than he did. He labored with an assiduity and preached with a fidelity that embalmed his name and his memory in the hearts of thousands; and after his location, he was one of the most industrious local preachers in the State. For many years before his death, he resided in Brandenburg, where he practiced medicine, maintaining at the same time a high Christian character, and contributing by his ministry to the growth and prosperity of the Church in that pleasant village.

His house was always a home for the itinerant preacher, and his unwavering devotion to the Church was evinced in the constancy of his labors in its behalf. "He died in Brandenburg, on the first day of May, 1840, in great peace, rejoicing in hope of a glorious immortality. Just before he died, he called his family around his bed, gave them his parting blessing, and bade them farewell. About his last words were, 'Meet me in heaven. All is well. I shall soon be at rest.'" + Letter to the author from his son, Dr. Erasmus O. Brown, of Louisville, Ky.

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We cannot but regret that preachers who promised so much to the Church as Samuel Brown and Claiborne Duvall, were induced to retire from the active duties of the pastoral work. However much they differed in the matter and manner of their preaching, they were both men of extraordinary genius, and of fine pulpit attainments. If the former was set for the defense of the Church, and either enforced the truths of Christianity, or defend the doctrines held by his own denomination with marked ability, the latter excelled in zeal, persuading, by his eloquence and tears, the ungodly to be saved. They both passed to their reward on high. Claiborne Duvall breathed his last on Union county, Ky., September 13, 1834.

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SAMUEL DEMINT- Vol. 2 Page 371

The Ohio Conference for 1816 met in Louisville, Ky., Sept. 3. Louisville at that time was comparatively a small village, and was the first town in the State where an Annual Conference had been entertained. Fourteen preachers were admitted on trial, of whom John Linville, Samuel Demint, Samuel Baker, and William Holman were appointed to Kentucky.

The name of John Linville appears in the Minutes only for this year. He was appointed to Big and Little Sandy Circuit.

Samuel Demint was brought up and converted in the Big Sandy Circuit, and was the first to enter the Conference from this field. It is but seldom that a preacher is appointed his first year in the ministry to the charge from which he was recommended to the Conference. We, however, find Mr. Demint on the Big and Little Sandy Circuit, as the colleague of John Linville. He was afterward appointed to the Guyandotte, Newport, Fleming, and Lexington Circuits, and died previous to the Conference of 1821. In the General Minutes there is no allusion to his death; but in the Journal of the Kentucky Conference for 1821, it is recorded that "Alexander Cummins, Marcus Lindsey, and Jonathan Stamper, were appointed a committee to make out the memoir of Brother Samuel Demint, deceased." He was useful in the several charges he filled, and died in great peace.

OF

METHODISM IN KENTUCKY

ZACHARIAH CONNELL - Vol. 2 Page 500

Zachariah Connell for many years was prominent in the Ohio Conference. He became an itinerant in 1818, and continued to travel, without any intermission, until the 13th of December, 1863, when he expired, in full hope of a glorious immortality. The only appointment he filled in Kentucky was the Fleming Circuit, to which he was appointed this year, as the colleague of Samuel Demint, and where he labored with more than ordinary zeal and usefulness. When that portion of Kentucky was separated from the Ohio Conference, he returned to Ohio, and there continued his ministry for nearly half a century. Such a man should be remembered.

OF

METHODISM IN KENTUCKY

DAVID GRAY- Vol. 3 Page 32

David Gray was appointed this year to the Franklin Circuit, and the two years following to the Guyandotte; and died previous to the Conference of 1823. We find a brief memoir of this excellent young man in the General Minutes.

JOHN BROWN- Vol. 3 Page 66

Other names appear this year in Kentucky for the first time. Although only a few years of the ministry of John Brown were spent in Kentucky, yet such was his devotion to the Church, and such the labor he performed in the cause of Christ in the West, that we pay, with pleasure, a passing tribute to his memory. He was born in New York, on the east side of Cayuga Lake, on the 18th of September, 1788. Brought up under religious influence, his father being a minister of the gospel, in early life he was awakened to a sense of his danger as a sinner, and when seventeen years of age, obtained the forgiveness of his sins.

In 1809, he was licensed to preach, recommended to the Western Conference, and admitted on trial. His name appears in the list of appointments on the Holston Circuit. Leaving East Tennessee, he spent two years in the Muskingum District, on the Little Kanawha and Letart Falls Circuits. Worn down by privations and excessive toil, he located at the Conference of 1813; but in 1818, his name reappears in the Minutes, in charge of the Little Kanawha Circuit, and the following year, on the Deer Creek. From 1820 to 1824, he traveled the Kanawha District, then in the Kentucky Conference. The Kanawha District was then transferred to the Ohio Conference, and, following its fortunes, Mr. Brown was also transferred, and reappointed, for the fifth year, to the same charge. This District extended from near the city of Portsmouth to the waters of the James River. The fidelity with which he performed the duties devolving upon him in this arduous field, was seen in the severe shock that his constitution received, and from which it never recovered. In 1825, he was placed on the superannuated roll, and continued in that relation until death released him.

"Father Brown was very extensively and favorably known, and it is only necessary to say that, though his acquirements were gained under great disadvantages, his talents were such as to command respect in any community.

Those who knew him in the days of his strength, report him as an able minister of the New Testament, and many are the seals of his faithful ministry.

"During all those long years of deep affliction, when from bodily infirmity he was almost laid aside from public duty, he maintained that sweetness of disposition and beautiful consistency of Christian character which won for him the esteem of all who knew him. He fell asleep quietly, and with great dignity, in his own house, on the 23rd of March, 1859, closing a long and instructive life with many words of beautiful simplicity. His faithful and affectionate wife, as she tendered him a little water, heard the same cheerful voice reply, 'No, my dear, you may drink here, I will drink over yonder.' He spoke no more; but the stamp of victory was left on the brow of the aged soldier. Tried friends wept around his bier, and faithful fellow-soldiers followed his remains to the place of quiet rest in the beautiful cemetery east of Portsmouth." +

+ General Minutes, Vol. VIII., p. 29.

OF

METHODISM IN KENTUCKY

BURWELL SPURLOCK - Vol. 3 Page 75

Burwell Spurlock was born in Montgomery county, Virginia, May 10, 1790. In infancy he was brought to Kentucky by his parents, who settled in Bourbon County. In his early childhood, however, they again changed their location, and settled in the Green Bottom, on the Ohio River, on the Virginia side.

Young Spurlock grew up without the advantages of education, beyond the limits of his own home, having gone to school only six months.

In the spring of 1812, in the Cabell county, Virginia, he was hapily converted, having joined the Church a short time previous under the ministry of James Quilm.

Believing it to be his duty to preach the gospel, he looked with many hopes and fears to the time when he might devote himself to the work. In 1818, with Charles Elliott, Leroy Swormstedt, and others, he applied for admission into the Ohio Conference, and was received on trial. His appointment for the first two years was to the Guyandotte Circuit. From that rugged field we trace him, in 1820, to the city of Maysville, where a station had just been formed, to which he was appointed. In 1821, he was stationed in Lexington, and returned to Huyandotte in 1822, and located at the close of the year.

We cannot but regret that any circumstances should have rendered it necessary for Burwell Spurlock to retire from the pastoral work. Possessing talents of the highest order, whether he appears for the defense of the doctrines or the polity of the Church, he wielded an influence that was felt beyond his own Communion. No one, however, regretted this step more than he. He loved the duties, the enjoyments, the labors, of the pastor, and had enlisted in the work for life, but other obligations were upon him. Before he entered the ministry, and even previous to his conversion, he had married. A family was growing up around him, and the meager salary he was receiving was inadequate to their support. The largest amount that had been paid him for a year's service was one hundred

and fifty dollars, and on so small a sum, with a wife and four children, he could not subsist. The path of duty to him seemed plain, and painful as was the step, the obligations of home required him to take it.

He settled in Wayne county, Virginia, in the bounds of the circuit he had traveled, where he still resides, and where for nearly fifty years his name has been a tower of strength. Through his ministry many hundreds have been brought into the fold of Christ, and in all that mountain region his name is a household word. Although eighty years of age, he is still able to preach, and is one of the best readers we have known. For eleven years he has been afflicted with palsy. His eyes are black, his forehead high, his hair an iron-gray; his conversational powers superior, and his enunciation clear and distinct. He speaks with unwavering confidence of his hope of eternal life, and calmly and serenely contemplates the joys that await him. +

+Although we had heard of this good and great man from our entrance into the ministry, yet we never met with him until the 28th of April, 1869, when we were visiting in Maysville, Kentucky.

OF

METHODISM IN KENTUCKY

SAMUEL BROWN - Vol. 3 Page 68

Samuel Brown was a traveling preacher from 1812 to 1822. His ministry was chiefly in Ohio and Virginia. He traveled in Kentucky two years--from 1820 to 1822--when he located. His appointments were the Shelby and Licking Circuits.

METHODISM IN KENTUCKY

WILLIAM BURKE - Vol. 3 Page 77

We are already familiar with the name of William Burke. We parted with him in 1809, while in charge of the Green River District, on which he remained until the Conference held in Cincinnati, October 1st, 1811. He was then appointed to the Cincinnati Circuit, with John Strange as his colleague. The following year Cincinnati was detached from the circuit, and the four following years his name stands on the superannuated roll. No mention is made of him in the Minutes of 1818 and 1819, and at the Conference of 1820 he was expelled from the Church.

Among the early itinerants in the West, to no man is the Church more indebted than to William Burke. In 1702, he entered the field as an itinerant. We have already recounted the hardships he endured in the prosecution of his work. We have seen him confronting dangers, suffering privations, and laboring with apostolic zeal under embarrassments before which a heart less brave would have yielded. "None of these things" moved him. In his ministry he had compassed the entire State of Kentucky, traveling its vast circuits and Districts, permeating every section, adding hundreds to the fold of Christ, until his name is upon every lip. For nearly thirty years he had gone in and out before the Church, an acknowledged leader, honored and beloved. A cloud, however, passed over him, and he must retire from the Communion to the welfare and promotion of which he had devoted the fire of his youth and the strength of his manhood. It is gratifying to be able to record that the expulsion of Mr. Burke was not for any act of immorality. No crime stained his character; the charge preferred against him was simply "contumacy." In reference to the suspension of Mr. Burke, the Rev. Jacob Young says, "Previously to this time he had been a great and good Methodist. He had done and suffered as much for the cause as any man in the great West. His controversy with the Elder, for which he was accused, was about a very small matter, involving nothing like immorality, and by bad management on the part of the Conference, more than on Burke's part, it terminated in

his expulsion from the Church. I had a perfect knowledge of this entire case, from first to last, and rejoice to leave it as my dying testimony, that the Conference was more to blame than Wm. Burke." +

+ Autobiography of Rev. Jacob Young, p. 313.

Mr. Burke's expulsion from the Church had no influence upon his life, unless it was to make him more religious; nor did it impair the confidence of the community in which he lived in his piety. His conduct as a Christian, and his strict observance of the practical duties of Christianity, challenged the criticism of his enemies, and made the impression on the minds of others that injustice had been done him. It was believed that there was no correspondence between the offense and the punishment inflicted, and that the Conference, however proper it might be to correct any evil, had acted with undue rigor.

The return of Mr. Burke to the Church was impossible. Acknowledgment of wrong was prerequisite, and with no consciousness of guilt, it would have been inconsistent with his honor as a man, and his character as a Christian, to make any concession. He preferred to live outside the pale of the Church, painful as it was, rather than yield when he believed himself to be right.

Fourteen years have passed, and at a camp-meeting held at Old Salem, in Sumner county, Tennessee, two remarkable men are in attendance. They are Bishop McKendree and William Burke. They have met, and as they hold each other's hand, the recollections of other years make them weep. They talk of the past, and seem to live again amid the conflicts and triumphs they once had shared. The meeting was in the neighborhood of the Bishop's home, and Mr. Burke was on a visit to a relative who lived near the camp-ground.

Unable to enjoy the privileges of the Methodist Church, he had organized an independent Church in the city of Cincinnati, and had officiated as their pastor.

The Rev. A. L. P. Green, D.D., was the Presiding Elder of the District, and had charge of the camp-meeting. Without any reference to the past, he invited Mr. Burke to take an active part in the meeting. At eight o'clock,

for three successive days, the soft and plaintive voice of McKendree rallied the Church to the conflict, and offered balm to the wounded heart; and for three days at eleven o'clock, the voice of Burke, once a strong bass, but now, from labor and toil, hoarse and husky, sent its thrilling peals through the listening assembly, now defending the great doctrines of Christianity, then enforcing its practical truths, and calling sinners to repentance. Full forty years had passed since, in the same circuit, then in life's dewy morn, he had defended Methodism when assailed by one who had been its earnest advocate. He, too, now stands outside its pale, yet with no feeling of unkindness toward the Church; but anxious for its success.

Returning from the meeting, Bishop McKendree said to Dr. Green, "I would be glad to live until the next General Conference for one thing." "What is that, Bishop?" asked the Doctor. "I want to see Brother Burke again in the Methodist Church."

The General Conference for 1836 met in Cincinnati. Dr. Green was a member of the body. He expressed to several members of the Conference--among whom were Drs. Bascom, Winans, Capers, and Early--the wish that had been uttered by Bishop McKendree; and also gave the same information to Mr. Burke. The result was, that a communication was presented to the Conference from Mr. Burke, and the Conference, on motion of T.L. Douglass, requested the Ohio Conference to restore Mr. Burke to his former ministerial standing in the Methodist Episcopal Church.

At the following session of the Ohio Conference, although Bishop McKendree did not live to witness his return, Mr. Burke was fully restored to the membership and ministry of the M. E. Church.

At the time of his return to the Church, Mr. Burke was in the sixty-seventh year of his age, having been born in Loudon county Virginia, Jan. 13, 1770. He was no longer able to preach the gospel, as in other years his voice having measurably failed; hence, he was placed on the superannuated list.

In this relation he continued a member of the Ohio Conference until the division of the M. E. Church, in 1844, into two separate and distinct organizations, when he adhered to the M. E. Church, South, and Became a member of the Kentucky Conference.

We find his name, in 1845, among the supernumerary preachers of the Kentucky Conference, and afterward in the superannuated list, where he continues until he hears the final summons.

It was certainly appropriate that the evening of his life should be passed as a member of the Kentucky Conference, in whose bounds he had spent the strength of his manhood. In adhering to the fortunes of the M. E. Church, South, he was influenced by principle alone, and in uniting his destiny with the Kentucky Conference, he met with the warmest reception. They loved William Burke, not only for his heroic daring and abundant labors in planting the gospel in the homes of their fathers, but also because, amid the persecutions through which he had passed, he had maintained a character without spot; and now, in life's "sear and yellow leaf," had taken his stand by their side, in the great conflict through which the Church was passing.

At that period of the history of the Church immediately succeeding the General Conference of 1844, while the public mind was greatly agitated, and the press, unbridled, was teeming with invective, the pen of Mr. Burke was usefully employed. He published, in the Nashville Christian Advocate, a series of articles on "The Origin, Nature, and Powers of Methodist Episcopacy, General Superintendency, and General Conference," that evinced the strength of his intellect, his vast research, and to which there has never been a response. He was then seventy-six years of age.

Although not a member, he attended the first General Conference of the M. E. Church, South, held in May, 1846, adding much to the interest of the occasion by his presence.

Just before the adjournment, he addressed the Conference "in a very touching manner," taking "an affectionate leave of his brethren in the ministry."

He thanked them "for the courtesy they had shown him; expressed his love to God and to the brethren; told them it was the last interview he would hold with them; that before another similar occasion, he would likely be with his fathers; but that he expected to meet them in heaven." He could say no more. "A deep feeling pervaded the whole assembly, and each member seemed to rejoice that he carried with him the blessing of this worthy patriarch of Methodism."

His life, however, was protracted beyond the two subsequent sessions of the General Conference, always exhibiting the doctrines of the gospel he had so long and so faithfully preached. No man possessed the confidence of the Church and community in which he loved more than he. "His fellow-citizens delighted to honor him, and, in the language of one who knew him well and long, any civil office, within the gift of the people, was within his reach. He was appointed one of the judges of the county, and most faithfully and impartially administered the duties of his office. In 1814, he was appointed postmaster in Cincinnati, and for twenty-eight years he continued, under successive administrations of the government, to hold this office, and most honorably and faithfully to discharge its heavy and responsible duties."+

+Extract from the sermon preached on the occasion of his death.

WILLIAM McCOMMAS - Vol. 3 Page 244

The name of William McCommas appears this year in Kentucky, in connection with the Little Sandy Circuit. He had entered the Kentucky Conference the previous year, but his field of labor had been on the Big Kanawha Circuit, in Virginia. He continued on the Little Sandy two years. In 1826, he traveled the Liberty Circuit. Although Mr. McCommas had traveled four years, he had not been admitted into full connection, probably on account of his feeble health. In the Journal of the Kentucky Conference for 1827, we find that "Brother William McCommas was examined and approved, and discontinued on account of bodily affliction."

REDFORD-HISTORY 105
OF
METHODISM IN KENTUCKY

PHILIP STRAWTHER - Vol. 3 Page 416

The reader will be impressed with the privation, labor, and sacrifice endured in planting and nourishing Methodism in this mountain region. The mission of Christianity is to the world, and one of its grandest conquests is that it carries the gospel to the poor. We have already reviewed the loves and labors of the itinerant preachers who cheerfully met the exposure and suffering incident to their ministry in this frontier region. The name, too, of Christopher McGuire is enshrined in the hearts of hundreds. He lived for the good of others, and finished his course with joy. Other names, however, than those to which we have referred, traveled amid these rock-ribbed mountains, and threaded each winding stream, bearing the consecrated cross, and proclaiming the tidings of redemption. Philip Strawther and Stephen Spurlock will not only be remembered by the present generation, but their names will be transmitted to generations yet unborn.

Mr. Strawther became an itinerant in 1825; and, after traveling the Nicholas, Big Kanawha, Kanawha, Burlington, and Guyandotte Circuits, (the last two years,) all in the Kanawha District, located in 1831. Settling in this mountain region as a local preacher, the good that he accomplished cannot be estimated only in the light of eternity.

Stephen Spurlock appears in the itinerant ranks two years in advance of his gifted brother, Burwell Spurlock, but traveled only one year. He was born in 1786, and converted when quite young. The field of labor he occupied the year that he traveled was the Guyandotte Circuit. Retiring to a local sphere produced no diminution either of his love for the Church, or of his zeal for the promotion of its interest. He located in what is now known as West Virginia, and, by his abundant labors, contributed to the advancement of Methodism in both Virginia and Kentucky. An able defender of the doctrines and polity of the Church, and his life corresponding with the requirements of the gospel for more than fifty years,

CONTINUED

his opinions and action have been accepted by the people as the teachings of the word of God. He yet lives, and though bending beneath the weight of eighty-four years, and crippled and afflicted with palsy, occasionally preaches to the people. To sit at the feet of such a man, and learn lessons of piety, is a privilege indeed. He lives in Wayne county, West Virginia.

This was a prosperous year for the Church throughout the Conference. Every District was visited with revivals, and each reported a large increase in the membership. The net increase in the State this year was THREE THOUSAND SEVEN HUNDRED AND EIGHTY white, and ONE THOUSAND ONE HUNDRED AND THREE colored members.

OF

METHODISM IN KENTUCKY

STEPHEN SPURLOCK - Vo. 3 Page 416

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OF

METHODISM IN KENTUCKY

ASA SHINN - Vol. 3 Page 469

We left Asa Shinn, in 1805, closing his labors on the Salt River Circuit, on which he had been remarkably useful. He traveled only two circuits on Kentucky--the Wayne and the Salt River. He had joined the Western Conference in 1801, having traveled a short time previous under the direction of the Presiding Elder.

The early advantages of Asa Shinn were exceedingly limited. His father was of Quaker origin, but embracing the doctrines of Methodism, he opened his house for the preaching of the gospel. At the time of the conversion of his father, young Shinn was seeking salvation, with "a broken and a contrite heart," and when about seventeen years of age, obtained the witness of the Spirit. Before leaving his father's house to become a traveling preacher, "he had never seen a meeting-house or a pulpit," *

* Life of James Quinn, p. 46

and the first English Grammar he ever saw was owned by one of his colleagues in the ministry. Notwithstanding the disadvantages under which he labored for want of early educational facilities, only a few years pass until we find him stationed in Baltimore, with such men for his colleagues as Robert R. Roberts and Nicholas Snethen. From the time he left Kentucky, in the autumn of 1806, until the session of the Pittsburgh Conference in 1829, he had labored with fidelity and earnestness. He had not only attained to eminence in the Church, as a preacher of the gospel, but by the force of a gigantic intellect, highly cultivated by close application and study, added to his extraordinary powers as an orator, he had become a leader in the ranks. His fame was not confined to the Conference of which he was a member, but was coextensive with American Methodism. Wherever he preached, admiring thousands waited upon his ministry, and with eagerness caught each falling word.

We introduce his name at this period, because at the Conference of 1829, his relations of the Methodist Episcopal Church are entirely changed.

Since 1824, the controversy which resulted in the organization of the Methodist Protestant Church, had been waged and carried on with great energy, and not without some asperity. Among the ablest writers in favor of radical reform, Asa Shinn was prominent. He wielded his pen with a master's hand; but unable to effect the change in the constitutional government of the Church, that he wished, he withdrew from the Church, and identified himself with the new organization.

Entering the Methodist Protestant Church, he was elected President of the Ohio Annual Conference, and stationed in Cincinnati. In this Communion he occupied the same prominent position that he held in the Church in which he had spent the morn and noon of his life. His piety was unimpeachable.

"The saddest feature in Mr. Shinn's history was his being subjected, in no less than four instances, to mental derangement. The first was at Georgetown, District of Columbia, in the year 1813, and was occasioned by the loss of two lovely and promising children. The second was in Western Virginia, in the year 1819, and was consequent on the death of his excellent wife. The third was just at the close of the session of the General Conference of the Methodist Episcopal Church, in Pittsburgh, in 1828, and seemed to have been the result of certain stringent measures adopted by that body, adverse to the cause which he was endeavoring to maintain. The fourth instance of aberration was also in Pittsburgh, and it occurred in the year 1843. He was so copiously bled for inflammation of the lungs that he fainted, and, immediately after he recovered, fell into a profound sleep, from which he awoke in a state of derangement that continued till the close of his life. He was sent, for a short time, to the Asylum for the Insane, at Philadelphia, but was afterward transferred to the similar institution in Brattleboro, Vermont, where he spent several years of darkness, and finally closed his life, in February, 1853.

"He was of about the medium height, and, in his younger years, was slender; though, in after life, he became somewhat corpulent. He had a fine, thoughtful-looking eye, an ample forehead, a rather large mough, with pale complexion and black hair." +

+Sprague's Annals, pp. 364, 365

William Young,--who was a native of Virginia, Washington county, born May 16, 1786. He became seriously inclined in 1805, and through the instrumentality of the Methodists was powerfully converted to God. In 1807 he began to exhort his fellow-sinners to repentance; and in the fall of the year 1808 he was admitted into the travelling connection, at the Conference held at Liberty Hill.

December 17, 1811, riding down the Ohio River from Cincinnati to North Bend, facing an extreme cold wind, he caught a violent cold, which affected his previously injured lungs, throwing him into a hectic fever, which terminated in a pulmonary consumption, by which on the 20th of July, 1812, he changed worlds, and I have not a remaining doubt but he now shouts in glory. William Young was naturally of a strong mind and very retentive memory, capable of great improvements. Though his manner of preaching was injurious to himself, and not graceful to his hearers, yet he was so pious and humble that good men loved him, and so meek and courteous that non-professors loved his presence and yielded to his conversation; and while able to travel, he was one of the most useful men we had. He never travelled a circuit without a revival; by his prayers of faith, and visiting from house to house, he effected what others often leave undone with splendid talents. A continual growing anxiety for the salvation of souls, no doubt, laid the foundation for his death, and then hastened his dissolution.

Sometimes dejection of mind pressed him in his last illness; and deep anguish of body made him manifest signs and express fears that he lacked that degree of patience and resignation which was his privilege. Being greatly emaciated, he lamented the loss of those wonderful displays of divine love he had enjoyed while in health and animal spirits; but to the last he would pray, clapping his hands and shouting praises, notwithstanding his physician, cough, and friends all forbid him.

Three days before his death he rode half a mile to a newly laid out camp ground, where the people had been adjusting their tents, and were waiting the service. He viewed the tents, surveyed the stand, looked round on the people, and burst into tears; turning his horse, he uttered these words, "I am done with these things now--I shall be at camp meeting no more." So it was, for before the meeting closed he expired.

I have observed that some of our most useful young men are called off before the flower is well blown. These providences are mysterious. Relations, congregations, and circuits mourn the loss: but we have no reason to mourn; they are taken from the evils to come. Let us rather follow their example, emulate their piety and usefulness; for it may be the will of Him who doeth all things well to call the most unexpected among us. Then, O then, let us be prepared!

Thomas Rankin, was appointed by Mr. Wesley in 1772 as missionary to America, and as general assistant or superintendent of the American societies. He was by birth a Scotchman, and had been educated under strictly religious influences. He was called by Mr. Wesley into the itinerancy in 1761, and he came to America in company with George Shadford and Captain Webb, in the spring of 1773. Immediately on his arrival, he called together the preachers to meet him in the first Annual Conference in Philadelphia, on the 14th of July, which was the first Annual Conference ever held in America. He had fine executive ability, but was rather stern in manner. His action as a disciplinarian gave form and stability to the Methodist societies. He traveled extensively till after the breaking out of the Revolutionary War, when being intensely English in all his sympathies, he saw that his way was hedged up. He remained, however, till the spring of 1778, when, after having held the oversight of the Methodist society for five years, he returned to England. He continued his active labor under Mr. Wesley's direction, and was present at his death in City Road parsonage. He continued to labor as his health permitted, until he ended his course with joy on the 17th of May, 1810. By some means Mr. Rankin, when in America, had failed to estimate Mr. Asbury properly, and had induced Mr. Wesley to write for his recall in 1775. But as Mr. Asbury was hundreds of miles distant when the letter arrived, and as, owing to revolutionnary movements, the letter could not be forwarded to him at an early date, he did not receive the information in time for action, and it was agreed that Mr. Asbury should then remain. The unfavorable impression which Mr. Wesley received was through letters of Mr. Rankin, and personal representations after he returned to England. Mr. Wesley, however, lived to see his fears as to Mr. Asbury wholly dispelled, and to rejoice in the great work which God had raised him up to accomplish.

The above taken from --

By Mathew Simpson

Pastors of the Guyandotte Circuit

Samuel Brown	1813		
John Cord	1814		
H.B. Bascom	1815		
John Dew and			
T. A. Morris	1816		
John Solomon	1817	(Little Kanawha City Guyandotte not minutes)	
Burwell Spurlock	1818, 1819, 1820	***** + Francis A. Timmons and	
David Dyke and		+ James Parcells and	
Josiah Browder	1821	+ Richard Doughty	1826-7
Francis Wilson and		++ David Kemper and	
David Gray	1822	+ W. T. Metcalf	1838
Burwell Spurlock	1823	+ Alfred Hance and	
Laban Hughey and		+ James McCutchen	1840
Green Malone	1824	+ Thomas Gorsuch and	
Wm. H. Collins	1825	+ R. A. Arters	1841
John Stewart	1826	+ Micah G. Perkiser and	
John W. Gilbert	1827 1828	+ J.J. Dolliver	1843
Isaac Hunter	1829	+ Guyandotte not in Minutes	1844
Phillip Strowther	1830 1831	+	
Ebenezer T. Webster	1832	+	
E. T. Webster and		+	
D. Reed-	1833	+	
Adam Miller and		+	
B. L. Jefferson	1834	+	
L.P. Miller and		+	
C. R. Baldwin	1835	+	
J. W. Finley and		+	
W. R. Davis	1835 1836	+	

MAIN STREET PASTORS

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W.B. MacFarland	1851	W.L. Reid	1897
Stanton Field	1853	J.W. Crites	1899
S. Hargiss	1854	A.A. Hollister	1903
C.E. Thornton	1855	(The above was copied from a Main Street Bulletin)	
S.T. Mallory	1856	R.J. Yoak	1905-1906-1907
Fletcher Medley	1857	S.P. Auvill	1908-1909
Thomas Touchcomb	1858	W.B. Corder	1910
P.H. Hoffman	1859	H.V. Bennett	1911-1912
J.C. Tinsley	1866	B.F. Gosling	1913
Wm Gaines Miller	1866	M.V. Bowles	1914
John C. Crooks	1869	C.D. Lear	1915-1916
Robert Fox	1872	J.L. Vinson	1917-18-19-20
Wm F. Claughton	1873	C.D. Lear	1921-22-23
John T. Johnson	1874	I.S. Tyler	1924-25-26-27
James H. Hager	1875	F.N. Nutter	1828-29-30-1931
L.B. Madison	1876	C.C. Perkins	1932-33-34-35
J.W. Whightman	1879	H.G. Sowards	1936
James J. Ramsey	1880	T.J. Hopson	1937-38-39
J.C. Brown	1883	L.H. Greenwood	1939-40-41
J.J. Fontaine	1885	W.E. Bennett	1942
E.B. Jones	1886		
P.H. Hoffman	1887		
H.L. Simons	1889		
E.W. Reynolds	1890		
J.M. Lauck	1891		
S.G. Preston	1893		
J.W. Hampton	1894		
E.T. Caton	1894		
C.H. Dowell	1896		

W.J. Fee	1849	S.D. Tamblyn	1888
J.J. Dolliver	1850-1851	John Beddow	1889-1890
W. Wilson	1852	D.B. Orr	1891
R. Cartwright	1853	Perry C. Mays	1892
J. B. Blakeney	1854	S.P. Crummett	1893
J. Harel	1855	S.J. Miller	1894-1895
R. Northcraft	1856	H.C. Howard	1896-1897-1898-1899
H.C. Sanford	1857	G.R. Williamson	1900-1901-1902
J.B. Feather	1858	J.J. Haddox	1903-1904-1905-1906
J.N. O'Fling	1859	C.H. Lakin	1907-1908
U. Pribble	1860	W.B. Frazelle and	
G.W. Richmond	1861	P.Y. DeBolt	1909
R. Brooks	1862	P.Y. DeBolt	1910-1914
H.C. Sanford	1863	J.A. Lewis, D.D. and	
E.W. Ryan	1864-1865	H.R. Mills	1915
Spencer King	1867-1869	H.R. Mills and	
S.E. Steele	1870	Bernard Gibbs	1915
S.E. Steele and Shafer	1871	Wm. Anderson	1916
J.A. Kibble	1872	H.M. Riddle	1917-1918
M.W. Rider	1873	E.B. Moore	1919-1920
J.W. Huggins	1875-1876	Perry Robinson	1921-1922
Joseph Lee	1877-1878	B.F. Donley	1923
E.H. Orwen	1879	W.M. Stevens	1924-1925-1926
James Mercer	1880-1881-1882	Paul McKain	1927-28-29-30
H.H. Miles	1883	A.M. Samuels	1931-1932
J.D. Keyser	1884	T.W. Hays	1933-1934
Wm. Rader	1885	P.Y. DeBolt	1935-36-37
C.E. Shaw	1886	P.Y. DeBolt and	
S.P. Archer	1887	A.F. Clendennin	1938 (Parts of)
		Lloyd Myers	1938 - 1941
		J.A. Earl	1942

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HISTORICAL SKETCH OF GUYANDOTTE EPISCOPAL METHODISM

1804-1915.

By Revs. R.G. Backus and H.R. Mills.

History is valuable only as it deals with facts, and only to the extent of the facts it contains. This sketch will necessarily be short; not because that Guyandotte Episcopal Methodism does not have an extended history, but because that while it is the oldest Methodist Church in this part of the Ohio Valley--probably the oldest Church of any denomination, although its history has not been very well kept.

In 1785 Kanawha County was formed and included all that land now in Cabell and Wayne Counties. History on Guyan River seems to have had its beginning in 1795, when two Government surveys were made: one from the mouth of the river up the Ohio for some distance, including Green Bottom, where Thomas Hanan settled in 1796; and the other from the "dotte" eleven miles down the Ohio to the Big Sandy River. Guyan River was re-named "Little Sandy", but the name died "a-borning". There is a legend or old folk tale, to the effect that the Indians had a village where our town now stands, that the ^{village} ~~River~~ was called "Dotte" and the river was called "Guyan". From 1795, up to, and including 1805 appear the names of many pioneers; among them, the Coxes, Spurlocks, Hanans, Reynolds', Buffingtons, Smiths, Hites, and others.

The Methodist preacher has always kept up with the frontier, and with the pioneer; and so the Methodist Circuit Riders were early on the Guyan.

At the time of the organization of the Guyandotte Church all of this territory was in the Baltimore Conference, Pittsburgh District. In the year 1803 Rev. William Steele was "Circuit Rider" on the Little Kanawha; and he very likely came on down the river as far as Guyandotte and organized a class; because, the following year this was made an appointment with the Rev. Asa Shinn, Pastor, who at the end of the year reported twenty-five members.

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From this time to 1813 the General Minutes of the Conference gives the names of the Presiding Elders and the Pastors, in charge. It is generally known that in the early history of the Church the preachers were changed every three months, and later every six months; and for a great many years they were not allowed to stay longer than one year at any one place. Consequently, a new preacher appears on the field every year in the early history of the Guyandotte Church. It was also customary in those days to form large Circuits; and quite often a senior and a junior Preacher were appointed to the same charge. This will account for the fluctuating of the numbers of members reported from year to year.

In the early history of the Guyandotte Church it was the center of a territory comprising Cabell, Wayne and Lincoln Counties, and its preaching place was in a Brick Church which stood by the old cemetery on Guyan Street. The lines of Circuit were changed from time to time until 1858, when Guyandotte and Catlettsburg Ky. were made half stations with Rev. J. B. Feather as Pastor. In 1872, Guyandotte was made a Station and its territory included Huntington, West Virginia. Their preaching place in Huntington was in the carpenter shop of Mr. A. B. Palmer and the Rev. James A. Kibble was the Pastor.

Guyandotte Church has been a part of three Conferences: Western Conference Ohio Conference, and West Virginia Conference. It has also been a part of five (5) Districts: Ohio, Miami, Muskingum, Guyandotte, and Huntington, and now is in the Huntington-Charleston District, making six in all.

Guyandotte Church has had, as Pastors Doctors of Divinity, young preachers just beginning to preach; and in the year 1875 when it entertained the Conference its walls reverberated with the voice of Bishop Andrews.

Probably no other Church in West Virginia has had more sacred memories, nor been blessed with the presence of more Godly men than Guyandotte Church. Probably there is no one thing more worthy of note in a historical sketch like this than the fact that while Guyandotte might be justly, and rightly called the

"Mother of Methodism in the Ohio Valley", yet, through all her years she has kept pace with the times, has been and is still one of the aggressive, up-to-date, alive, enterprising Churches of the Conference. Brother Backus adds this note: "It has had many your Pastors fresh from the schools with all the modern ideas of Church work; and by combining the sagacity of the new and the worshipfulness of the old, with a new, up-to-date Church, they expect to remain the Dean of Methodism in the Ohio Valley. Below is a table showing Pastors, Membership, &c. as far as is known:

<u>PASTORS</u>	<u>DATE</u>	<u>PRESIDING ELDERS</u>	<u>MEM.</u>	<u>COL.</u>
Asa Shinn	1804	William Burke	25	
William Patterson	1805	" "	65	
Abraham Amos	1806	John Sale	150	
John Clingen	1807	" "	121	5
Frederick Hood	1808	" "	136	6
John Holmes	1809	" "	164	3
Joseph Bennett	1810	James Quinn	60	
Jacob Turman	1811	" "	87	6
Samuel West	1812	" "	163	9
Samuel Brown	1813	David Young	268	9

Between the years 1813 and 1854 many heroic preachers appeared to serve Guyandotte, some of whom barely escaped with their lives in an effort to minister to the Methodist Episcopal Church.

The Civil War came on with all the feelings of hate and prejudice that both preceded it and followed it. We were on Southern soil and in 1844 and 1845 the Southern Methodist withdrew from the parent Church. The Minister in 1844 and 1845, Rev. Mr. _____ put the question "Shall we stay with the Old Church or go to the New Church?" The members of the Methodist Episcopal Church were then asked to withdraw; and they did so. The Preacher stayed with the New Church, which confiscated the property, also. The members of the Old Church met in the homes of the members; and later on in the Store room of F. S. Smith. In 1858 the present

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Building--which is being re-modeled-- was erected and in 1859 was dedicated under the ministry of I. M. O'Fling who had the Rev. Dr. Jackson, of Indianapolis, Indiana, to preach the sermons.

The Rev. H. C. Sanford started the New Church enterprise in 1858 and made the first prayer in the unfinished Building on his return from the Conference that appointed the Rev. O'Fling Pastor. It must be recorded, for the information of the present and the future generations that when the division occurred in the Old Brick Church on Guyan Street in 1844 and 1845 that the "Standpatters" were called the Old, or Methodist Episcopal Church followers; while the "dissenters" were known as the New Church, or the M. E. Church, South people. Those were perilous times; and the old Church people, who were much in the minority, were invited from their own Building. They arose and filed out but asked for a "Standpat" preacher; whereupon, they were sent the Rev. Mr. Smith. He came, and had a great revival; and ever since that time the "Mother" Church has continued to grow and to recuperate from this division.

The compilers of this sketch find the following names among the successors of the Rev. Smith: David Witherem, who afterwards became Governor of Indiana and was known as the "Parson" Governor of Indiana. Then Fee, Hunter, Dolliver and Shaw. From 1854 to the present time the Pastors and Presiding Elders have been as follows:

<u>PASTORS</u>	<u>DATE</u>	<u>PRESIDING ELDERS</u>
Jas. B. Blakeney	1854	G. Martin, D.D.
J. Hare	1855	J. W. Regan, Regar
R. Northcraft	1856	" "
H. C. Sanford	1857	" "
J. B. Feather	1858	" "
J. N. O'Fling	1859	" "
U. Pribble	1860	T. H. McKroe
G. W. Richmond	1861	" "

<u>PASTORS</u>	<u>DATE</u>	<u>PRESIDING ELDERS</u>
R. Brooks	1862	G. J. Nixon
H. C. Sanford	1863	H. Stevens
E. W. Ryan	1864	"
" "	1865	D. H. K. Dix
Spencer King	1869	G. W. Richmond
S.E. Steele, Rev. Shafer Asst 2d Yr	1870	D. H. K. Dix
J. A. Kibbie	1872	"
M. W. Rider	1873	"
J. W. Huggins	1875	T.H. Trainer
" "	1876	"
Joseph Lee	1877	J. W. Webb
" "	1878	" "
E. H. Orwin	1879	" "
James Mercer	1880	D. H. K. Dix
" "	1881	S. B. D. Prickett
" "	1882	" v "
H. H. Miles	1883	" "
J. D. Keyser	1884	" "
William Rader	1885	W. W. Rider
C. E. Shaw	1886	" "
S. P. Archer	1887	" "
S. D. Tamblin	1888	" "
John Beddow	1889	C. H. Lakin
" "	1890	" "
D. B. Orr	1891	" "
Perry C. Mays	1892	" "
S. P. Crummitt	1893	" "
S. J. Miller	1894	" "
" "	1895	J. W. Bedford

<u>PASTORS</u>	<u>DATE</u>	<u>PRESIDING ELDERS</u>
H. C. Howard	1896	J. W. Bedford
" "	1897	" "
" "	1898	" "
" "	1899	" "
G. R. Williamson	1900	" "
" "	1901	N. B. Johnson
" "	1902	" "
J. J. Haddox	1903	Asbury Mick
" "	1904	" "
" "	1905	" "
J. J. Haddox	1906	" "
C. H. Lakin	1907	" "
" "	1908	" "
W. B. Frazelle (1909	Daniel Westfall
P. Y. De Bolt)		
P. Y. De Bolt	1910	G. W. Bent
" "	1911	" "
" "	1912	" "
" "	1913	" "
" "	1914	" "
J. A. Lewis, D.D. (1915	A. J. Hiatt
H. R. Ellis, D.D. (
Nov.	1915	Exchanged Cinnamon, N. M. for Guyandotte.

The parsonage was built in 1886 by the Ladies Aid Society. The Lot was secured by the following five elect ladies the year before: Mrs. Josie Smith? Mrs. Jennie Douthit, Mrs. Joseph Price, Mrs. Freutal and Mrs. Z. T. Wellington, who assumed the purchase price of \$100.00 The Church Lot had been donated in 1858 to the Church by P. S. Smith.

The present improvements were made possible by a donation of Colonel Will

Hite of \$2,500.00. To this a subscription of about \$1,000.00 has been added.

The Building Committee consists of Brother W. C. Dusenberry, James Murphy, H. C. Avis, R. N. Owens, Z. T. Wellington, and H.R. Mills, Pastor, ex officio.

The Builder was C. W. McNulty.

The Rise of Methodism
in the West 1800-1811

By William Warren Sweet.

Chap. I, n. 11 - "The Methodist Episcopal Church dates from the Christmas Conference which met at Baltimore on Dec. 27, 1784" - Quoting Jesse Lee n. 69, 70, 91-93.

John Wesley, although a consistent supporter of the British during the American War "thought best to separate the American Societies from the British. Toward the end of 1784, he sent over, ~~sent~~ ^{sent} ~~the~~ Thos. Coke and two other Am. preachers to supervise the organization of the new American Church.

Asbury named as General Supl. for the American Church.
n. 12 "By the outbreak of the Rev. a number of English settlements had sprung up on the Tennessee and the Cumberland, as well as Western Va. & the Carolinas.

n. 13. Immigration greatly increased
to the west at close of
Rev.

The Revolution had left
many in hard circum-
stances & they came west
They brought with them
their institutions, and
educational & religious
ideals & churches & schools
soon followed.

Asbury brought the
circuit system, hence
became an itinerant
preacher.

Circuits large in
new sections. 4 to 6
weeks required to make
rounds.

Services anywhere - in
log cabins, barroom of
a tavern or under a
tree.

Young men, lay preach-
ers formed the first
Methodist classes.

Many local preachers
came from the east -
Jno. Lee, etc.

As soon as local preachers
settled, & built cabins, &
they began to organize classes.

As population grew, Methodist
society grew.

1786 year of ~~Rev~~ revival
of these ~~part~~ away western
circuits

many land grants given
to soldiers.

1798 - John Kobler organ-
ized first circuit

n. 13 cont

"Both the organization
and doctrines of the Meth-
odists were well suited
to the frontier."

Asbury was an itinerant
& were all others.

Circuits large - Took
4-6 weeks to get around.

n. 14 Preached anywhere -
log cabin, tavern bar-
room, or under the tree.
Local young men became
preachers - first as
"exhorters", then on
"local preacher's license."

p. 14 cont~

* Not much education,
but enthusiastic, & very
successful.*

Methodist strongest in
the west.

Doctrine suited here -

"men were masters of
their own destiny" vs.

"predestination fore-ordi-
nation etc"

p. 15 - numerous local preach-
ers of Meth. came to
the west. ~~the~~

p. 16. Treaty of Greenville 1794
left country free from
fear of Indians.

p. 17 - John Kobler organized
1798 in Ohio first
circuit.

p. 21 - The Camp meeting
"employed with great
effectiveness on the
frontier!" ~~It~~ It was
a product of the "Great
Revival in the West" -
1797-1805. (Chicago, 1916
Catherine C. Cleveland -
Author

n. 16 - As population increased
circuits grew. (Order misplaced)

n. 21. Western circuits more or
less indefinite.

n. 22 - Up to 1800, the Western
circuits had been under
name of Kentucky Dist.
& William McKendree was
presiding elder of all of
them.

n. 30 - Paragraph on John Collins
who introduced Methodism
into Cincinnati.

n. 31 - By 1808, the increase
of memberships & circuits
in Ohio, made the nec-
essary the formation
of two districts in the
State, the Miami
and the Muskingum
which included the
territory in southeastern
Ohio as well as sever-
al circuits in West
Virginia

n. 35 - In 12 yrs. 1800-1811
"Methodism had made a
remarkable growth on
the frontier.

n. 37 - Wm. Burke Conf. Sect
for all except last session

n. 38 - "Western circuits had no boundary but were as ^{broad &} ~~wide~~ long as the settlements."

The circuit rider was not long behind the settlements.

In most cases circuit rider hunted up his congregation instead of them hunting up him.

39-40 Ministers often clad in homespun cotton or "Linsey-woolsey"

"The preachers generally wore straight-breasted coats, high standing collars, and the plainest of neckties."

Suspenders a luxury. Very little known.

The preachers likewise affected a peculiar mode of hairdressing; from about middle between the forehead and the crown of the head the hair was turned back and permitted to grow down to the shoulders.

n. 40 - 41 Furniture mostly
home made. Split-
bottomed chairs, bedsteads
fastened to side of
walls.

First settlements on a
creek bank, near a good
spring.

Circuit rider followed
paths or "traces" from
settlement to settlement
inquiring whether there
were any of Meth leaning
and where best place
to hold meetings would
be.

Circuits named usually
for streams.

Circuit riders covered
enormous distances.

Preaching generally at
noon. as all could tell
time by the sun.

People walked 5-6 mi.
for meeting & also for
prayer service. — used
hickory bark for lights
through the woods.

All (men & women & boys, etc.
in summer went barefoot

women & girls often carried shoes
& stockings, then when in sight
of meeting place, washed feet
in brooks, put on shoes, etc.

n. 42-3 Services generally in
cabin homes "with a chair
for a pulpit, while the con-
gregation gathered about
the preacher;" In summer
1/2 the cong. stood outside
Quarterly meetings great
occasions Began Fri. eve
or Saturday morn. Lasted
all day till Mon. morn.
People came from 20-30 mi.
Local people entertained.
Sunday the great da
Love feast, sermon, &
another sermon by local
preacher.

n. 43-4 - Samuel Parker
2 Photo Stals - but
I probably have same
from minutes.

most preachers single.
Married advised to locate

n. 45- - Quotes Burke on hard-
ships of married preachers
See Finley Sketches of
Methodism p. 91

n. 46 - up to 1816 (from 1800)

preachers paid \$80 + expense

Same for wife Children up
to 7 yrs. \$16 each, 7-14 \$24
per annum.

In 1816, salary \$100.

(If he collected more,
He went to the con-
ference)

Bishop Mc Kendree
collected \$175.

Salary \$80; expenses
\$61⁶³, leaving \$
\$33.37 which the Bishop
was particular in noting
to be yet due the
Conferences.

& trouble to collect -
these small amounts

"Not until 1813, than
any ~~care~~ provision was
made for the care of
the preachers in the West
& Carlweg it said that
even then "Bishop Asbury
begged from door to
door in the older con-
ferences and came in
and distributed \$10⁰⁰ to
each child of a traveling
preacher under fourteen years
of age.

p. 48 - Preachers often got
"cloth worn, leather and soles etc."

p. 49 - More controversies then
than now.

p. 53-4 - Early Meth. preachers
supposed to be ignorant
but they read much
(Saw & heard much also)
As a class they "developed
a keenness of mind and
a readiness of wit that
finds few equals".

p. 54-5 - Beg. 2nd paragraph
p. 54 & finish same
paragraph p. 55-2
for photo stats.
John Stranges tells how
they got their education
Good.

p. 56 - "Frontier Methodists
were extremely fond of
hymn singing, but often
as the preacher had an
official hymn book, & he read
the "verses to be sung two lines
at a time. Often "spiritual
hymns were improvised on the
spot by the preachers, & (very crude)

p. 56-57 - Describes these songs
& gives samples but see

"The Early Camp Meeting Song
writers," by Fry, Methodist
Review p. 401-413.

p. 58-9 - Prolocutor

p. 59 - Desc. of Circuit Rider.

"The circuit rider was
equally at home in the
saddle, in the rude cabin
of the settler, in the Indian
lodge, or out under the
wide spreading branches
of the beeches and maples.
He worked at his never-
ending task not for
personal glory or the
"salary," but for the glory
of God and the spread
of the gospel. Often he
reached the emigrant before
the roof was on his cabin
or the clay in the stick
chimney dry. The whole
Western country was laid
out into circuits and districts
and into each obscure settlement
came at stated times the
circuit rider, at longer intervals

came the presiding elder, and once each year, into the western country, came the Bishop, preaching, ordaining, and holding the sacraments. And to the Camp ^mMeetings, the quarterly meetings, and the conferences flocked the people of the frontier. They often came long distances, on foot, in their rude wagons, on horseback, men, women, and children.

n. 59-60 -

The work of these men exerted
*a powerful influence for religion and righteousness"

"They preached a Theology greatly needed in a new country, infested, as all new countries are, with rough and many times criminal characters."

"The great doctrine, urged on all occasions, was that of 'conversion', a change of life and heart."

The circuit rider was also a powerful influence in maintaining law and order."

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"He always had the greatest respect for law ~~and order~~, both of the Church, of the State, and of the Nation.

"At many a camp meeting, the preachers were compelled to resort to force to preserve order." (And they were unafraid - J. B. L.) And the brethren assisted & usually together were more than a match for the rowdies.

n. 62 - "Western morality was extremely loose, and in many communities, little attempt was made to preserve order or uphold decent morality by the civil authorities. Travelers from the East were shocked at the balls, the drinking, the fighting, and the utter disregard paid to the Sabbath day. Good people were terrified at the drunkenness, the vice, the gambling, the brutal fights, the gouging, the needless duels they beheld on every hand."

"The circuit rider waged war with vice of every sort."

He often gave ^{called out in} names. Denounced sinners to their face, & called upon them to repent.

The Meth Ch. was the original Temperance Society in the West if not in the nation. It forbade drunkenness, buying or selling of spirituous liquors, or drinking them, unless in cases of necessity.

Distilling of grain into liquor was forbidden.

Only the Methodist church upheld temperance, and all who stood as they did were called Methodist fanatics - that is those who refused to drink.

It was regarded as necessary beverage - at house-raising, wheat cutting, log rollings, husking, quilting, weddings & even funerals.

Transportation difficulties made distilling an industry.

p. 64. Whiskey regarded as disease preventive, tonics, etc.

p. 65-67 - A sample temperance sermon 2 Photostats.

p. 68 - The preacher staid in the homes, his example, conversations, reading & praying before retiring & on rising; the books he brought - all influenced youth.

All circuit riders were made to be book agents

See Meth. Review April, 1857 p. 280-286.

J. M. Eddy - Influence of Methodism upon the Civilization and Education of the West.

p. 69 - Few had books but circuit riders pushed them on them. Read & loaned to neighbors. Schools encouraged.

p. 70 - It trained lay men for leaders.

p. 75 - William Mc Kendree, William Burk & John Sale were present at the first meeting of the Western Conf. Oct. 1, 1801

p. 84 - Wm. Pattison admitted on trial 1803 - "2 William Pattison who has traveled 3 months on the Miami Circuit a man of but little

education and small abilities, but is said to be pious, zealous and useful, and came well recommended.

n. 85 "5 Abraham Amos, who has been in profession of religion two and a half years, of small gifts, and illiterate; but was useful and much esteemed in his neighborhood. He was admitted, as a local Speaker, at the last Quarterly Meeting in Lexington Circuit, but at that time was not proposed to them as having any intention to travel, after which he attended several Quarterly Meetings, with the Elder, and was thought to be useful, the Conference admitted him into the Travailing Connection upon the judgment of some of the Traveling preachers, who think he would have been recommended if an application had been made."

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Rise of Methodism in the West - Cont

p. 85 - Question 2nd Who remain on trial? Ans. 1st Jacob Young, who is spoken well of as a man of piety, and improvable gifts.

p. 86 - "Report of the Com. on Claims (1803)

"We judge that it is right for brother Burk to pay board for his wife, and that the people, if they please, may pay the board for him, but that he has no just demand on the conference for it. His deficiency is therefore only \$49 13"

Same for others.

p. 91 - The Ohio Journal for 1803 lists Asa Shinn, at Guyandotte - Ohio Dist. Wm. Burke P.E.

p. 96 - Who was adm. on trial 1804

Who in full con. -

Jacob Young, a man of considerable skill abilities, who has traveled in Ky. & Holston Dist. &

and has been is some useful,
his character stands fair

n. 98 - 1804 - Jacob Young elected
deacon, Asa Shinn
Elder.

n. 99 - 1804 - Wm. Pallison, Guyan-
dott.

n. 101 - Abraham Amos, deacon, 1805
1805 - Samuel Parker on trial

n. 107 - 1805 - "William Pallison,
one of the missionaries,
was elected and ordained
to the office of an Elder
in the first year of
his probation for that
office, in consequence
of his 'mission'."

n. 109 - 1806 - Abraham Amos, Guyandott

n. 113 - "Frederick Hood came
properly recommended
from the ^{Hochhocking} Quarterly
meeting Conference, for-
merly a member of the
M.E. Conf. Church in
Baltimore Circuit, and
came recommended, as
a member to the State of
Ohio, the Conference agree
that he be admitted on
trial."

p. 114 - 1806 - 12th. Joseph Bennell
came properly recommended
from the Sciota Quarterly
Meeting Conference. The
Conference are of the opinion
that he may have been o-
mitted on trial.

"James Quinn applied to the
Conference ^{by letter} for a location.
Resolved, that a location be
given him.

Samuel Parker ordained
deacon.

p. 117 -

p. 118 - Shows most preachers had
deficiencies.

p. 120 Jacob Young ordained
Elder - 1806.

p. 122 - 1806 - John Chugan,
Guyandotte.

p. 122 - 1807 - David Young
admitted into full
connection.

p. 125 - Jacob Turman (1807)
came properly recom-
mended from the Quarterly
Meeting Conf. of Mad
River circuit; he is
said to be about 21 yrs. &
9 mos. old, he has traveled
6 mos. The Conf. admit him
on trial.

n. 129-1807- Character of Abraham Amos approved & he was elected an Elder.

n. 131-1807- Abraham Amos made Elder.

n. 134-1807- John Sale proceeded to report to the Conference that the Com. have had under their consideration a New and Compleat collection of Hymns, which the Committee are of opinion (as far as they have examined) should be published in our Communion."

n. 135-1807 Preachers to be allowed 15-25% on books, presiding Elder to have $\frac{1}{3}$ of the commission (of the 15 to 25%?, I think)
Preachers $\frac{2}{3}$

n. 137-1807- Frederick Hood
John Sale, P.E. Ohio Dist.

n. 139-1808- David Young, deacon.

n. 139-1808- Frederick Hood, who had travilled out his probation, and in confid consequence of neglect in filling his appointments and having failed to send any account to the Annual Conference, they thought proper to discontinue him.

n. 141 - 1808 - James Quinn who formerly
had been a member of Conference
and Located two years past.
The Conference agree that he
be Readmitted into the Trav-
elling Connection.

(note - In repeated cases
conferences have shown
their great confidence in
John Sale.)

n. 142 - James Quinn proposed them-
selves as a Missionary Remain-
ing on Trial and his name
1808 wth stand among the Deacons
on the minutes !!

n. 143 - 1808 Wm Burk, a super-
numerary.

n. 148 - 1808 - Conference still
opposes slavery.

n. 152 - John Holmes, James Quinn P.E.

n. 153 - 1809 - Nature of preachers'
expenses shown as

1. Horse shewing.
2. Tavern bills.
- 4 & 3. Turn pikes (3 Turnage
5. 4. Toll Bridges

Bishops exempt cases & to
be paid for official
letters & for Persons to con-
duct them from place to
place

n. 156 - Jacob Twman deacon.

Also Wm. Mitchell (was he
ever on Syn. Ct.?)

- n. 159 - 1809 - John Holms from the Baltimore Conf. elected Elder.
- n. 161 - 1809 - John Brown, a single man from the Hockhocking Circuit on trial.
- n. 162 - 1809 - Samuel West from the Kanawha Ch. recommended as a traveling preacher.
- n. 169 - 1809 - Joseph Bennett Requested that a recommendation be given him as he expects to go to N' Jersey next Spring the Conference agree that such a recommendation be given him.
- n. 172 - 1809 - Joseph Bennett at Guyandotte. James Dumm P.E. Muskingum Dist.
- n. 190 - 1810 - Jacob Torman, Guyandotte. James Dumm, P.E.
- n. 194 - Jacob Delay, a local preacher from Pickaway Ch. was elected to the office of Deacon.
Samuel Brown, a local preacher from Barren Ch. elected deacon.
- n. 207 - Samuel West. James Dumm P.E.

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Methodist minutes - Deaths.

Vol 1 p. 222 - William Young.

1 p. 265 - Mr. Coke

1 p. 272 - Francis Asbury

1 p. 292 - Jesse Lee

✓ 1 p. 358 - Samuel Parker

✓ 1 p. 572 - John Bale - Ohio Conf.

✓ 1 p. 573 - John Cord Illinois Conf.

1 p. 574 - Freeman Garretson.
